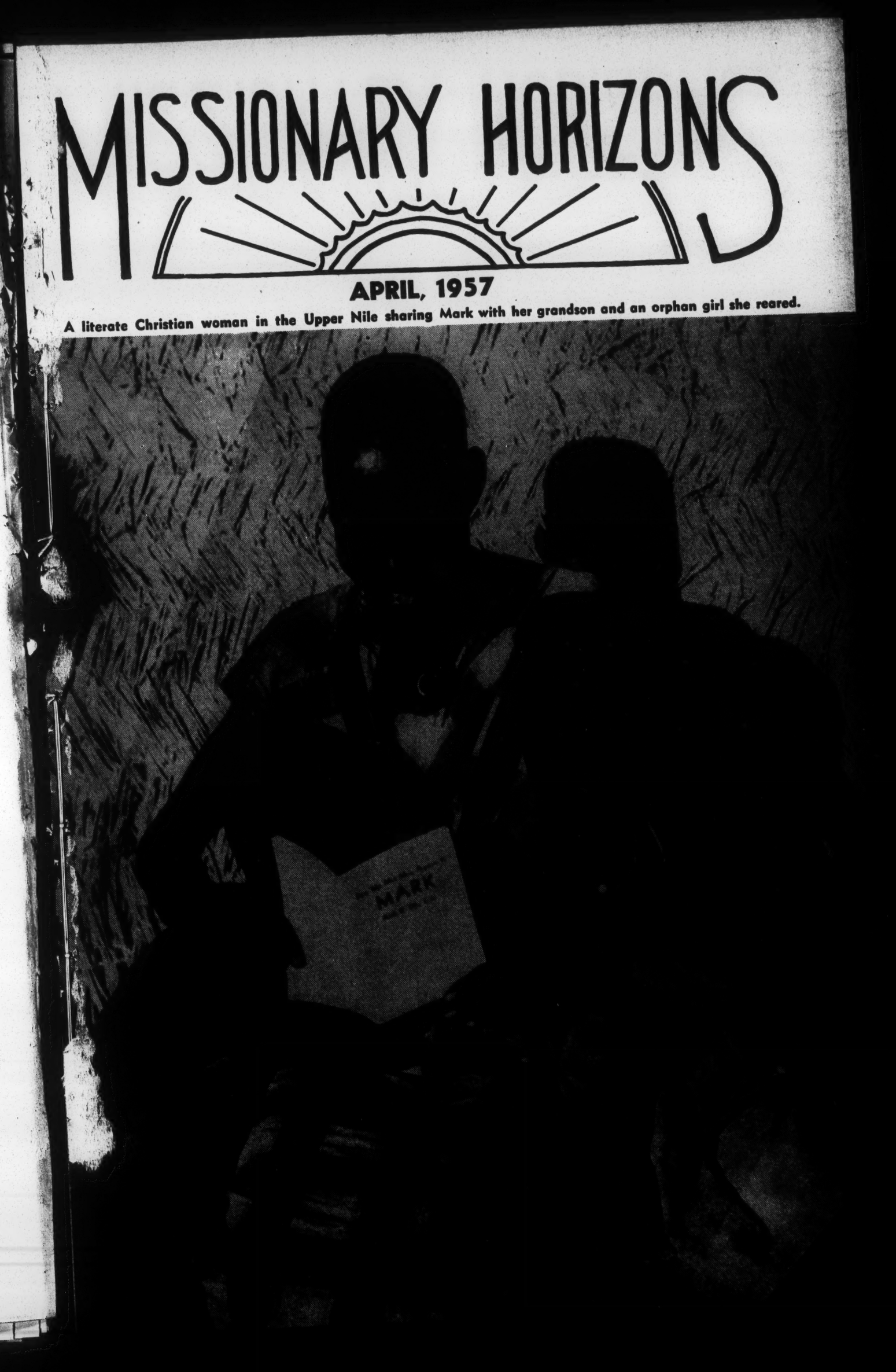
MISSIONARY HORIZONS

APRIL, 1957

A literate Christian woman in the Upper Nile sharing Mark with her grandson and an orphan girl she reared.



MISSIONARY HORIZONS

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The Road to Emmaus

TWILIGHT. And on a dusty ribboned way,
Out from Jerusalem, two travelers walked.
Gray shadows touched their feet, but deeper lay
The shadows in their hearts. They softly talked
Of days just passed, of hopeless days in view,
Of boats, of nets, the while their eyes were dim,
Of Galilee, the work they used to do;
Their voices often stilled, remembering Him.

A stranger also walked that way, and when
They sensed his nearness, some new sympathy
Assuaged their grief. Old hopes came warm again
As, in the dusk, he kept them company . . .
Thus, through the troubled twilight of today
Emmaus road has stretched its shining thread,
And still Christ walks beside men on the way,
To hold the light of hope, to break the bread.

Ida Norton Munson

Editorial

EASTER

In the minds of inhabitants of the northern hemisphere at least, springtime and Easter belong together. In springtime all nature awakens and blossoms forth. It is the garden time of the year. You remember the two verses from the Song of Solomon which compose what is perhaps the finest spring poem ever written. In fact, they were so lyrical, even in the original tongue, that the translators of the King James Version rendered them into regular iambic meter in English:

> **For, lo, the winter is past,**
> **The rain is over and gone;**
> **The flowers appear on the earth;**
> **The time of the singing of birds is come,**
> **And the voice of the turtle is heard in our land.**

The last line refers, of course, to the voice of the turtle dove. What need be added to this little gem of verse? It has never been surpassed.

We who have the spirit of worship give thanks to God for this miracle of the springtime with its promise of life springing forth anew. The miracle of the resurrection with its promise of life eternal crowns the miracle of the renewal of nature. Therefore our hearts rejoice at Easter, the happiest day in the Christian calendar.

But it should be a time not of rejoicing only. In the twentieth chapter of John, verses 11 to 18, we have the account of Jesus' appearance to Mary Magdalene at the tomb. In this passage Jesus gives Mary a commission: "Go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This was no time for a happy reunion but a time to declare the wonders that were happening. Mary must not spend her time even in joyous welcome for her Lord but must go tell the disciples that He is alive. Jesus' commission to Mary to go and tell the disciples was soon to be amplified in the Greater Commission to the disciples: "Go ye into all the world, and preach the gospel to every creature."

So it is with us. We rejoice at Easter. How could we do otherwise? But we should not stop with that. Let us pray that our faith may be reborn, that our strength may be renewed, in harmony with the renascence in nature. But above all let us fulfill His command to go and tell of Him.

A study of the Easter message naturally tends toward a world point of view. By its very nature the Gospel message of the life of Christ and His resurrection cannot be the exclusive property of any class or race. It must be heralded to all peoples. If we believe in the immortality of the human soul we must hasten to tell every soul how he can live forever with Christ.

Missionary Horizons

Vol. LXX April 1957 No. 8

THE TRUTH ENLIGHTENS

EDUCATION AS A PART OF MISSION STRATEGY

TRAINING COMMUNITY LEADERSHIP IN EGYPT

HELEN J. MARTIN

IN THE UNITED STATES it no longer seems necessary to present arguments in defense of the maintenance and development of church schools and colleges. They are an accepted part of church strategy in the training of leadership for the strengthening and future growth of the church, and for the presentation of the Gospel of our Lord and His way of life by lay men and women, as well as by the clergy, in the less developed sections of our country, and in the church's educational and evangelistic program everywhere.

How much more then does Egypt need such basic preparation for Christian service as can be found only in church and mission administered schools. Training for national leadership in home, community, and church has been in the forefront of mission thinking and policy for the past hundred years. (Are we in danger of discarding this important tool through lack of adequate support?)

THE RESULTS of such policy can perhaps be portrayed more vividly by a few concrete examples than by statistics and factual statements.

A government physician, brought up in the Delta, was assigned for a time to duty in Upper Egypt, an area in which he expected to find the people much more primitive and ignorant than in the North. A woman, no different in outward appearance from the multitude, came to his clinic one day supporting a very sick husband. Dr. H—'s examination of the patient satisfied him that the man's life might be saved, but only if his instructions were to be followed exactly. He doubted if this would be done, but he began carefully, with much repetition, to explain to the wife its importance. To his dismay, she halted his explanations and began searching the depths of her voluminous garments, finally producing a stub of a pencil and a scrap of paper. After questions which showed an intelligent grasp of his directions, she wrote them down, laboriously to be sure, but accurately, and returned the paper to the depths from which it came. He found that the husband was also literate, altogether an astonishing discovery in a part of the country where he had thought to find 100 per cent illiteracy among adult peasants. Another surprising observation was the degree of confidence and equality that was apparent in the relationship between husband and wife. Inquiry revealed that the wife had been for a few years a pupil in the Pressly Memorial Institute in Assiut.

Dr. H—, in telling me of this incident, reported that in the years he spent in Upper Egypt many similar observations had led him to visit the two schools in Assiut—the PMI for girls and Assiut College for boys—

Miss Helen J. Martin, Ped.D., now in this country, was for 40 years identified with the American College for Girls in Cairo, many of them as principal.

which had brought such transformation into the lives and homes of hundreds of the peasants of that area. All over the southern provinces he found government officials, railway men, professional men, and landowners, respected leaders in the life of their communities, products of Christian education in Assiut College.

Two years ago 26 Egyptian women's benevolent organizations in Cairo held a three-day conference for the study of the problems of family life in this modern age. They had the additional purpose of eventually forming a federation, which, while not destroying the unique activities and contributions of the individual societies, would, they hoped, strengthen the influence of all in dealing with the community and with Government. By invitation, I attended the opening session when a representative of each organization told briefly of the purposes and activities of her society. At the close of the session, a number of the alumnae of our College for Girls in Cairo sought me out to point out with pride that 13, *i.e.* 50 per cent, of those representatives were graduates of American Mission schools—2 from the PMI in Assiut and 11 from our College in Cairo. And numbers of the members of all the societies were similarly Mission educated. The organizer and chairman of the conference and several of its executive committee are alumnae of our College for Girls. The influence of these women on community life throughout the country and on government is incalculably widespread and deep.

Several years ago, a group of alumnae of the College for Girls met in the Alumnae Room of the College library to organize a three-month period of lectures, conferences, and workshops for the study of rural life in Egypt. The chairman of the central committee was Mrs. Ahmed Hussein, wife of Egypt's present ambassador to the United States. The study covered the economic situation in the rural areas, improvement of livestock and crops, housing, sanitation, health, family and community life. The gratifying result of the study was the formation of the Rural Social Service Committee of the Alumnae Association, which shortly began a village project. This quickly moved on from an initial small day-care nursery to training of teen-age girls for marriage and homemaking, and finally to classes in reading and writing, feeding and health of the family, sewing and handcraft for the mothers of the nursery children.

The committee of the city aristocracy and the simple, generally illiterate village women have developed a very real and, to me, touching affection for each other. These alumnae, accustomed to servants in their own homes, showed no sign of shrinking from situations often revolting, but rolled up their sleeves and scrubbed filthy little bodies and clipped vermin infested heads with-

Opposite page: Three distinguished alumnae of the American College for Girls, Cairo, Egypt, attending the Middle East Feminist Conference in Beirut, Lebanon, in 1955.

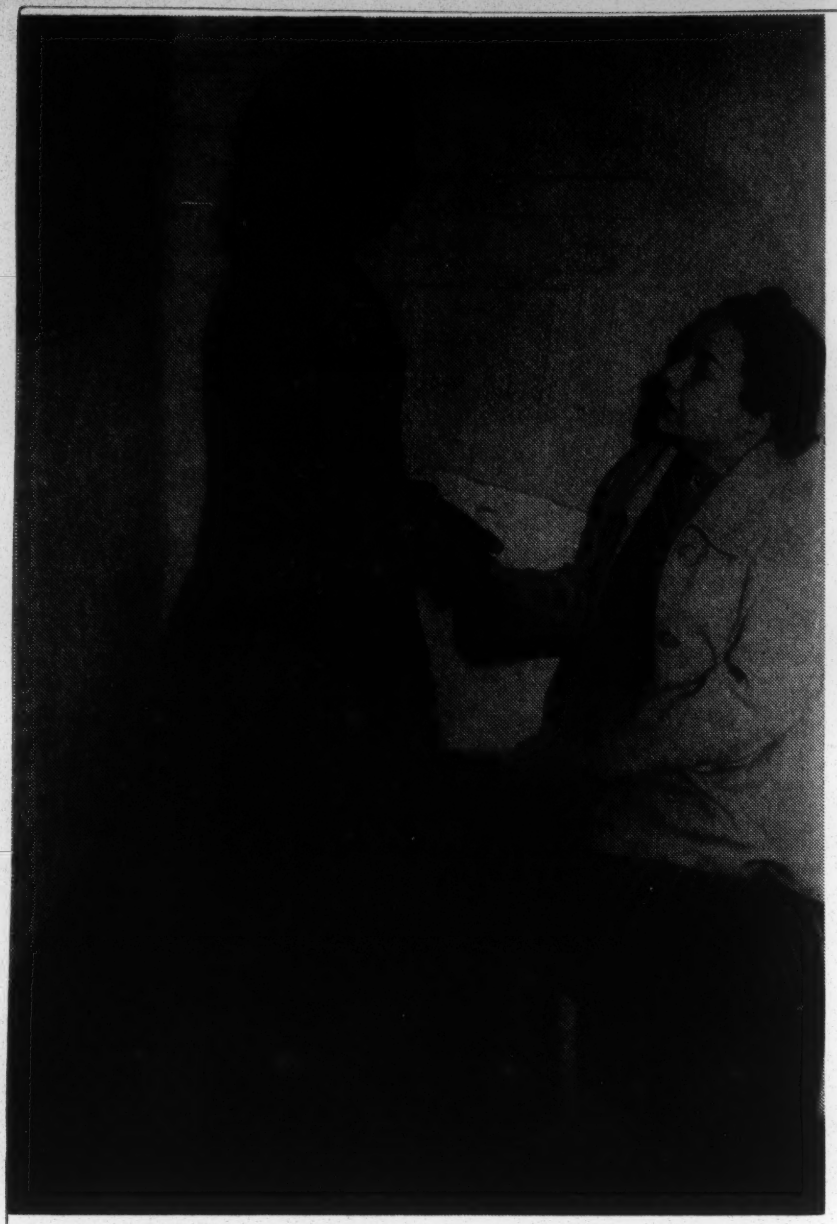
Mrs. Bahiga (Sidky) Rashid (left) is one of seven sisters educated in the College. Active in Egyptian Musical Society, Cairo Women's Club, and other organizations, she was chosen Mother of the Year in Egypt a few years ago.

Mrs. Matilda (Iskander) Greiss (center), her mother, and three sisters are all graduates of the College. She is chairman of the Rural Social Service Committee of the Alumnae Association. With Mrs. Rashid she represented Egypt at an international conference of women's organizations not long ago.

Mrs. Nader (el Kholi) Sabbour (right) participates in the Daughters of the Nile benevolent society, the "New Woman" society, Red Crescent, etc.

Above: Mrs. Adly (Iskander) Kamel, a sister of Mrs. Matilda Greiss, teaches reading and writing to adult illiterates in the village project.

Below: A cooking lesson is being given to villagers by Mrs. Wagiha Zaklama, a widow who manages her own farms. She also supervises the planting at the College alumnae farm project.



The finished article, modeled by a member of the mothers' sewing class. The teacher is Mrs. Moussa (Sidky) Arafa, a sister of Mrs. Bahiga Rashid shown on page 452. She is president of the College Alumnae Association. Several years ago she attended an international conference of social workers in Toronto, Canada, and visited in the United States.

out a quiver, until sceptical, and sometimes fearful, mothers were convinced of the advantages of cleanliness. One result after two years was something like a social revolution in the village. Women, who at first would come out of their homes only at night, now come freely to the nursery in the daytime, and never turn a hair if a man appears!

Government officials of the Ministries of Education and Social Affairs show this project to visitors with pride as a fine demonstration of what can be done by unpaid, devoted women at minimum cost and without government aid, for the improvement of village life, and the uplift and enlightenment of village women. Women of the Committee have been asked to join government committees and to advise on government projects.

In such ways does Mission education project itself into unexpected places, and its influence extend far beyond its planned scope.

Church and Mission schools have always depended on Mission trained men and women to supply their teacher requirements; the Bible Teacher Training School draws its trainees for the church's great program of Bible teaching in home and church from the Mission's girls' schools; the Theological Seminary has found the great majority of its future pastors and evangelists among the young men taught in Mission lower schools and Assiut College. All of this is familiar to readers of MISSIONARY HORIZONS.

I have in the foregoing paragraphs suggested some of the less familiar, but no less important, products of Mission education in the field of community leadership. Many similar stories could be told.

EDUCATION AS A PART OF MISSION STRATEGY

EGYPT LITERACY NEWSLETTER

DAVIDA M. FINNEY, HALANA MIKHAIL, SAMUEL HABIB, MARJORIE DYE

OUR LAST NEWSLETTER was written nearly four months ago. It has been impossible to write much during this time. We are glad we did not have to leave the country, and that now we are able to be back in the village again. During the days that Egypt was under attack we were all very favorably impressed by the courtesy and consideration given to foreigners by the Egyptian Government and its people.

As for Deir abu Hennis, we find that the village has moved steadily ahead even during our absence. So far more than 2000 men and women have earned literacy certificates, and those who have bought or been awarded Bibles and New Testaments are more than 400. There are two Bible study classes for newly literate women meeting twice a week. One of these classes is in the Evangelical Church and the other in the Coptic Church. Every Saturday night eight Bible study classes for men meet in houses scattered all over the village. On Thursday evening Rev. Adib gives the teachers the lesson to be taught on Saturday. Our goal is that all literate people eventually will be enrolled in Bible classes. During the past two months we have been working on the production of Bible study books. Book One is on what the Bible is about, and it will be followed by studies on separate books. Samuel will bring out two small booklets on the Sermon on the Mount and later will follow these with studies on the Gospels. We are looking forward to the return of Rev. Menis abd el Nur, who is now studying at Biblical Seminary, New York City. We are sure he will give us a great deal of help in developing books on Bible study. These men and women are delighted to be reading the Bible. Many of them carry their Bibles around hoping for someone to help them in reading it. A considerable number of the newly literates here have read everything we have produced—about 29 books—and they are demanding more.

In this connection, we are finding ways in which to help our new readers in arriving more quickly at accuracy and understanding in their reading. We want to improve our teaching techniques so that when the new literate reaches the place where he can begin reading the Bible, he will be past the stage of stumbling over the mechanics of reading itself and will put his whole mind to the meaning of what he is reading. During the past weeks we have made various tests in Deir abu Hennis to find out where our readers are weak, and the results of these tests will be our guide in our next project. Considering all their handicaps, it is something of a miracle that any of these people learn to read, but they have a determination and persistence that make them stick to it through all obstacles. But we do want to make it a little easier for them.

WHEN WE CAME BACK here we found that all the projects started last year were still in operation. The village plans not only to continue these projects but to develop new ones, until they have actually raised the level of living in the village. Rev. Adib has organized all the projects now under the Christian Endeavor Society.

The Jersey bull, "Shacklock," is an honored and beloved character on this side of the river. He now has many children scattered around the area. Sheikh Thabit, the owner of Shacklock, has bought two Jersey heifers

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Missionaries Dr. Davida M. Finney and Miss Marjorie Dye with their national colleagues Miss Halana Mikhail and Rev. Samuel Habib conduct literacy-centered community programs in numerous villages in Egypt.

to speed up the demonstration of higher milk production. He is determined to be the first to show what can be done in this line. The village has already bought over 1000 Rhode Island Red chicks from Assiut College and has recently put in an order for 1000 more. Its enthusiasm has led neighboring villages to want them too. Until just recently most of these chicks have been brought in by our car and our driver Abdu. Each trip meant a triumphal sweep through towns and villages from Assiut to Deir abu Hennis, with the voices of hundreds of chicks raised in protest to high heaven. Every place we passed through, adults stopped to stare and children ran after us shouting, "Uncle Abdu! Uncle Abdu! The chicks!! The chicks!!" Bob Turnbull in Assiut has told the village that now he wants them to begin producing chicks themselves to distribute in the neighboring villages.

Last week the Christian Endeavor Society of the Church here bought a Swiss goat and named him "Eisenhower." He has already proved very popular and we hope to have a lot of goat milk in the future. At the C.E. meeting last night the Committee on Village Improvement reported that during the past week five entire streets had been kept clean, and that three other householders had cleaned the streets in front of their own houses. The clubroom is becoming more and more useful. It is used for frequent parties, club and committee meetings, Bible classes, and the reading of books. The villagers have begun to read many more of the small number of books we have been able to place in the bookcase. The plans for starting home industries on a larger scale and for building latrines have not died out, but no one has had the necessary time to start new undertakings.

Of course the most important thing that has taken place recently is the organization of the Cooperative. During the last six months, the Co-op has made a profit of L.E.60. Rev. Adib has reserved for the Co-op with the Government the right to buy the strip of desert land around the village. They will sell this land to poor villagers who have outgrown their small two or three-room houses, or to those who want to develop the land for market gardens or in other ways. Two of the Church elders are anxious to develop a 12-acre section of land which they own jointly. They would like to build up a small model farm which will demonstrate to others what can be done to produce better crops. At their request Bob Turnbull of Assiut College came down to talk with them about this project. He is very enthusiastic about the idea, but he pointed out that the whole idea depends upon an irrigating system which will cost a great deal of money. We hope they will work out some solution to this problem. We are extremely grateful for the cooperation and interest shown by the Assiut College Agricultural Department in all that these village farmers are trying to do to improve their land, their animals, and their own living conditions. These projects and others which are simmering in the minds of the people make us more enthusiastic for the work we are privileged to be in. The spirit of these people and their determination to continue make us very happy.

Just today we heard that officials are coming tomorrow in order to make arrangements for a storage plant for kerosene. This will be a great advantage to everyone in this area, for they will be able to buy kerosene at reduced rates for use as fuel, to run irrigation pumps, etc. We also were told that when the small industries are started, under the agreement of the Co-op with the Government, all money invested by the village will be matched 50 times by Government funds.

SOON WE BEGIN a new project in Deir el Barsha. This village is about two miles south of Deir abu Hennis. In our last newsletter we mentioned that the mayor of Deir el Barsha and the village elders had accepted all

(*Continued on Page* 463)

EDUCATION AS A PART OF MISSION STRATEGY

LITERACY WORK IN THE NORTH SUDAN

BEVERLY DAY

The Enemy. The powerful enemy ignorance makes its ugly appearance to the illiterate at every turn. Emerson probably did not have ignorance and illiteracy in mind when he said, ". . . he who has one enemy will meet him everywhere," but none the less it fits. Unlettered, a man is deprived of an important means of knowing how to keep himself and his loved ones in physical health and happiness; he is cut off from the enjoyments of reading so common to the more privileged as to be taken for granted; he will likely be ignorant of God's love and its provision for his salvation, or if he has found this, he is curtailed in his growth into the abundant life God means for him to have. His children suffer from his lack and likewise in turn the nation with citizens who are not able to take their full responsibility. Thus the tentacles of ignorance spread their ever-widening grasp.

The Strategem. Education in the Sudan during past years has been available to few enough that on the whole those who have had schooling have had a desire for it. Even though this condition changes to some degree as the number of schools increases, the advantages concomitant with teaching those who are hungry to learn will be ours as long as there are illiterate adults. In this day of literacy emphasis hope revives for a large number who through the passing years had given up chances for a formal education. They seize eagerly the belated opportunity to learn to read and write.

To use the disadvantage into which the enemy ignorance has placed the illiterate as a means of bringing him face to face with the Gospel which has power to set his mind and soul free is to use strategy. This word "strategy" carries in its usual sense a meaning of contrivance by cunning. We might then question the rightness of using a man's disadvantage for the express purpose of inveigling him to listen to what he is opposed to listening to, but which he does as a price to be paid for the instruction he wants—an affront, one might say, to his rights as a person of free will. The expression "Christian strategy" seems a paradox unless we can think through the distinction between a right and an unacceptable strategy.

The Strategist. The crux of the matter seems to me to rest with the strategist himself—in this case the foreign missionary or the national worker. He needs wisdom, the kind that comes from above. He needs love, the kind he doesn't have naturally. Only then is he able to carry out an operation that lacks the flavor of feeding the Gospel by force. The object of his ministry will be deeper than, having caught his man, he merely dispatches his obligation to "go and tell." Rather he will see the illiterate as a needy soul to whom he wishes from the depths of his being to impart the very love of Christ himself. The Christian strategist whose very life and attitudes breathe such a loving ministry will seek nothing for himself—not even the satisfaction of a good record to show for his work, or a good story to tell at home on furlough. How overwhelming, and how we do blunder along even in face of the limitless wisdom and love placed at our disposal!

The Operation. I wish to tell you something of the evangelizing that is going on because of literacy work in the North Sudan.

At our recent annual Association meeting Mrs. Harold T. Walker of

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Miss Beverly Day is in educational work in Khartoum North.

Gedaref thrilled us with her reports of how the work of the Bible teachers in the homes has been a means of inviting Sudanese women to the Church. With fear and trembling they gave out the invitation. Such a thing had never been done before in so general a way. Would it arouse suspicions? Would it mean that men would hereafter forbid their women to study in their homes with the Christian teachers? Was this too bold a strategy? All these fears came crowding in.

The result of this boldness was that as many as half of the enrollment of 200 girls and women reached through the literacy work in Gedaref came to the Church sometime during a Sunday School contest. This swelled the women's class to a preponderancy of non-Christians over Christians. While the large crowds were temporary, a few continue coming; and while there was an instance of withdrawal of pupils in some homes, the over-all result is more pupils than ever.

Then there is the Night School at Gereif where 35 men and boys come in from surrounding villages three nights each week. Far from being deterred by the fact that the Mission night school presents to them the message of Jesus, three come faithfully from a village three miles away where they gave up attendance in a Government night school in favor of the Christian one.

During the Christmas season a party given for the night school pupils was well attended. Old students came because of the memory of good times and small gifts received on former occasions; new students egged on by the enthusiasm of the old-timers came anticipating a new experience. At the end of the evening of fun and the intent listening to the Bible lesson given by Mrs. Mary Gebra, a young man asked for the privilege of speaking a few words. He gave sincere thanks for what the teachers were doing for them, urged his brothers to show them respect and thanks, and begged them to make the best use of their chance to learn.

These incidents at Gedaref and Gereif are but two examples of voluntary acceptance of the Message because literacy has been the means of offering a loving service in Christ's name.

A far-reaching part of this opera-

Mary Gebra giving the Bible lesson at Gereif Night School, the North Sudan

Children of the North Sudan

tion is that when the ability to read is acquired, and the pupil goes out beyond the influence of his teacher, the way to evangelism is still open to him through the written page. We are discovering that a hunger for reading is to be found not only in the newly literate but in others as well. Educated young men are flocking to the new Christian Literature Center in Khartoum. Some sit the entire evening reading. Along with good secular literature they find Christian literature and often take away with them Scripture leaflets.

El Obeid Young Men's Club is entering a new venture too. A small reading room where new literates from the Club's night school can come, along with those who can read more difficult Arabic and English, has been opened. We envision more such reading rooms springing up out of the efforts of the Evangelical churches in the various centers of the Sudan.

The Home Base. It is a recognized fact that much of the success of armed forces is dependent upon the folks back home. Morale building and the continued arrival of supplies are as necessary to victory as the fighters on the front lines. Without these retreat would be sure. But we here are staying at the front, thanks to you who are upholding us. Continue your prayers that we may be strategists acceptable to the standards of Christ who came to minister and not to be ministered unto.

CENTURY-OLD SOCIETIES

All missionary societies which will be one hundred years old or older during 1958 will be honored at the 1958 WGMS Convention (the date of our Church's Centennial). Since each presbyterial will be asked to furnish a list of societies which qualify, it might be well to publicize this fact at presbyterial meetings. Presbyterials will be contacted next fall for this information and will not want to miss any eligible society. The requirements—one hundred years old or older in 1958 and still functioning as a unit of the WGMS.

EDUCATION AS A PART OF MISSION STRATEGY

MEETING URGENT NEED IN THE NORTH SUDAN

By a North Sudan Missionary

EVEN AS MILITARY STRATEGY is often a necessary means of attaining the end of peace, so it is often necessary to seek out a variety of means through which the Word of God may be presented to people in a Moslem land. Direct preaching of the Word of God in a country such as this often has the same effect on the listeners as a mother's lecturing has on her small child when he—already having made up his mind that he is right—plugs his fingers in his ears and refuses to listen. The mother may continue to try to force her child to listen, but when he is in this frame of mind, he comprehends little of the wisdom her words contain. These people with whom we work are, in a sense, like that little boy, for they feel that they are right. They believe in God, the Almighty Creator who rules the world and all that is in it. Why is it necessary to listen to anything beyond that? Feeling thus, they close their ears, and minds, and hearts, and refuse to listen to the words of life the ministers of Christ want to give them.

The mother who is resourceful realizes that there are other ways besides force that she may employ to get her points across to her child. So it is with the Church of Christ in its labors among Moslem people. Christ found that the people to whom He was sent to minister had physical and social needs as well as spiritual needs, and time after time, he ministered to those physical and social needs as preparation for the more vital spiritual ministry it was His real purpose to give. Here in the Sudan the spiritual needs of the people are also coupled with physical and social needs; and today—even as it was 50 years ago—education is one of the people's urgent needs, especially the education of women.

By use of the schools as a medium, lessons in the Scriptures can be presented as lessons from any other texts are presented. They can be interpreted to small groups of pupils where the basic truths can be emphasized and re-emphasized, checked and re-checked, until those pupils are well aware of the content of the lessons. That does not say that they accept them or choose to follow them in their entirety, but it does give individuals the opportunity to hear of the salvation of Christ, as Jesus himself commanded that they should hear. Multiplied by classes and schools and years, the total number of people who receive the Word of God is amazingly large. Today with visual aids becoming more and more abundant, direct class teaching and chapel services may be supplemented and made more forceful than they may have been in past years to the many pupils that participate in them.

Neither should it be overlooked that the school teaches Christ in many other less direct ways. When the students are disciplined in class, when they learn politeness, cooperation, clean talk, good sportsmanship in games, they are learning principles that are based on the moral code which has evolved from the lessons Jesus taught the people and his disciples.

EDUCATION CARRIED ON through formal school plants is not the only means of reaching the people with the Word of God, for there are a countless number of older girls and women who, not able to attend school, must be taught in their homes. Their program is less rigorous — reading,

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We are sorry we cannot give credit for this fine article, but the writer was unidentified when it reached us.

EDUCATION AS A PART OF MISSION STRATEGY

PIONEERING IN THE UPPER NILE

DOROTHY L. RANKIN

IN THE UPPER NILE Province of the Sudan the earliest foundations of education were laid by the missionaries. When the pioneers reached Doleib Hill nearly 60 years ago, the days of slavery were just coming to an end and the Nilotics were not interested in schools; they were satisfied to be free from raids and to be able to live in their own villages as their fathers had done.

It was not strange therefore that these Africans were suspicious of any scheme offered to them by any kind of foreigner. It took 20 years to establish boys' education as a thing desirable to the Shilluk mind. Through these years the missionary pleaded with chiefs and fathers to send their boys to be taught about God, to be taught to read and to write and to handle a few figures. Gifts of food, clothing, and blankets were often necessary to win the point.

The opening of a first school had its peculiar difficulties. It was comparatively easy to erect mud and thatch buildings for dormitories and classrooms; the pupils didn't demand fancy food; transportation was no problem for all the pupils could walk to school whether the distance was one mile or 50. The real difficulties lay in preparing the subject matter.

The Nilotics have a system of numbering based on two sets of fives and then on tens. That is, 1, 2, 3, 4, 5, 6 (5 plus 1), 7 (5 plus 2), 8 (5 plus 3), 9 (5 plus 4), 10. That system could easily be expressed by Arabic numerals as far as 99, but as there were no words in the languages to indicate hundreds or thousands the missionary introduced these terms from the Arabic language. Thus the teaching of arithmetic was relatively easy after the pupils learned to hold their pencils and to write.

Reading and writing in the Upper Nile Province presented a very different situation. The languages spoken there (five of them in use in the American Mission area) had not been written. All matters of history, business, and other information were passed on by word of mouth. This resulted in a people who were excellent story tellers, but in no way literate.

The missionary's first task in this line was to determine the number of consonants and vowels needed to write the language. At the very beginning it was recognized that the Nilotic languages could in no way be compared to other languages that had been recorded. Roman script was adopted. Consonants such as *f*, *h*, *q*, *s*, and *z* did not appear in the speech of the people, but there were other qualities that had to be written as *dh*, *th*, *nh*, *ny*, and *ng*. In the beginning seven vowel symbols were used, a backward *c* and a Greek epsilon being added to the five vowel symbols used in English. It required years to establish an alphabet that could record the language. The teaching of the alphabet to the pupils was a simple matter compared to the difficulty of preparing the orthography and the printed materials. The language is of such a nature that no missionary would attempt to compose even the simplest primer without consultation with a national.

In some of those five languages it has been found necessary to revise orthography in the last year or two because the old spelling was not accurate enough to produce fluent readers. In one or two tribes there will be at least 12 vowel symbols used instead of the original 7.

After the completion of an alpha-

Miss Dorothy L. Rankin, now on furlough in the United States, has been in educational work at Doleib Hill. When she returns to the field her main assignment will be Scripture translation.

bet there was need for a teacher. The first teacher had to be a man who was willing to learn something from the missionary and then pass it on to the boys who had been persuaded to attend school that day. And once some youngster could read all that his teacher had written on the blackboard there was a need for books.

So the missionary went at the next problem and after considerable effort printed some small paper-backed books containing Bible stories and some others containing folk stories.

TO WHAT PROPORTIONS has the Mission educational work grown in the Upper Nile Mission area? In 1956 there were seven boys' primary schools (classes 1-4), one teacher training school, and three girls' primary schools. All of these with the exception of two of the girls' schools were supported almost entirely by funds from the Sudan Ministry of Education, and were supervised by missionaries or by Mission trained nationals. From these schools during the past years have come men who are assuming places of leadership in their communities and nation. Apart from these schools directed by the Mission there were no schools to which these Nilotic people could go until very recent years.

With the coming of independence to the Sudan the Government desires to assume the burden of the education of its own people. As a result the boys' schools which have been under the supervision of the missionaries are being turned over one by one to the Ministry of Education for its complete control. The girls' schools will be under Mission direction for some time to come as the Ministry is not prepared to staff them. For the boys it is the desire of the Upper Nile Mission to open an intermediate school (classes 5-8) which would offer a thoroughly Christian education at that level for the sons of Christian families.

Why have missionaries spent so much of their time in educational work? In the Upper Nile area there would have been no education at all had not the Mission supplied it. Christianity cannot progress without the reading of the Word of God and thus the obvious need for classes. In later years the Government has been pleased to subsidize the schools, yet allowing complete freedom for the teaching of the Bible. This agreement has born fruit as the missionary and the Christian staff members have been able to personally contact students for Christ.

IS EDUCATIONAL WORK really mission work? In the Mission schools the Bible is taught about 45 minutes every school day. In the first four classes the pupils usually have a good survey of the life of Christ and of the Acts, some Old Testament history, and bits from the Epistles. Only one tribe has as much as the New Testament in its language, so actual Scripture texts are limited. Most schools have daily chapel services as well as morning and evening prayers. The fact that the students get a knowledge of the Word of God, particularly of the life, death, and resurrection of Christ, in addition to learning to read so that they can go on learning for themselves, is reason for Mission time and effort to be poured into these schools. The results of work in Upper Nile have come slowly. It was not until 1956 that it was possible to conduct a Sabbath School class of as many as 8 or 10 girls wherein all the class members could read the answers to questions from the Gospels written in their own language.

Education is one part of mission strategy, but it cannot be separated from the church, the body of believers, if it is to serve its Christian purpose. Only as the supervisor and staff of each school are seeking to win students to the Savior can a school be fully effective as a missionary enterprise. If this is so, it will be seen that the school grows out of the church and the school in turn strengthens the church. Often we find that a Nilotic pastor was formerly

a school teacher, and that the elders of a church are teachers or members of a school advisory board.

Now the supervision of many of the schools is being assumed by the Ministry of Education and the Mission is glad for it to take over the work which belongs to it, but which it was unprepared to carry on until this time. As it takes over the schools, many of the Christian teachers will go under government control, and it has been promised that the Bible will continue to be taught in the government schools. Even now one missionary is on loan so that he may teach in a government Teacher Training School and prepare young men to teach Bible when they get into their teaching positions in schools under the Ministry of Education. It may be surprising that a Muslim Government would promote such a program, but, in the southern part of the Sudan particularly, there is a demand for the teaching of Scripture in the schools. This is an indication of how education and the church are closely connected in the thinking of the Sudanese Christians.

So whether in mission schools, as in the past, or in government schools, as in the future, there is a place for education in mission strategy. The method or means is unimportant. But the individuals who have God's call upon them, who are constrained by the love of Christ to live for Him and not self—they are the ones through whom the Lord spreads the Gospel of His truth to those hearts that are needy but do not realize it.

EGYPT LITERACY NEWSLETTER

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the conditions for the beginning of a campaign. Elder Mas'oodi has built on the church property a L.E.400 house (about $1200), for our staff to live in during the campaign. They will use it later as a parsonage when they are able to call a pastor. We want to apply what we have learned at Deir abu Hennis in starting at Deir el Barsha. The first of these principles is the necessity for sticking to a time schedule. We have already taken the census and made a map of the village, so that we shall be able to begin work immediately. One week before we begin classes we shall train literates as teachers. At the end of the first month we ought to be able to choose village supervisors and at that time turn over the management of the campaign to the Village Committee. For the next three months a few of our staff will cooperate with this Committee in an advisory capacity. The mayor has assured us that the villagers will come, as quickly as we are able to teach them, since they are all very anxious to learn to read. Of course we cannot say what projects they will want but already they have bought some of the chicks, and they have some of Shacklock's children. After the first month of this project, Samuel and Fawzia (his wife) will start in another village on the west side of the river.

Plans are going ahead for Halana Mikhail's visit to America. We hope all of you will meet her and will hear from her first hand a great deal more about the Literacy work in Egypt than we can possibly write in our newsletters. She will probably be going to America in May of this year.

We wish too that all of you who are interested in this work could come to Egypt and visit us and our village friends.

EDUCATION AS A PART OF MISSION STRATEGY

OPPORTUNITY FOR SERVICE IN ETHIOPIA

RUTH E. McCREERY

THE AIM of the Christian missionary movement of today is the same as that which prevailed in the days of the early Church. The words which the Lord Jesus spoke to His disciples only a short time before His ascension still come with power to His followers of today, "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

But the question comes to us today, "What part does education play in the realization of this goal? Is it an effective and worth while activity in bringing people who now walk in darkness and live under the power of Satan into a full knowledge of Jesus Christ?"

Elementary schools have been conducted by the Ethiopian Mission for some years and have been considered as a vital part of the evangelistic program of the Mission. However within the past few years, the importance of educational work as a means of getting the message of the Gospel out to the unreached has increased as other avenues of witness have been closed to the missionary. At the present time government regulations prohibit evangelistic itineration and the conducting of Bible classes in the homes of the people. The missionary's teaching and preaching activities must all be carried on within the bounds of the mission compound. And yet on each of our mission stations, schools are conducted which draw many children and youth to our compounds and thus bring them within the hearing of the Word of God. The young people of Ethiopia are clamoring for opportunities of getting an education. Many who might not come to the mission to hear the Word of God do come to us seeking an education. Hence we consider our schools as a very important point of contact with those who have not had an opportunity of Christian teaching.

But beyond this, the mission schools are an avenue for teaching and training in the things of the Lord. The regular government curriculum is followed in all of our schools, but in addition to this, daily chapel services and Bible classes make it possible for the claims of Christ to be presented to these students and for instruction to be given in the things of the Lord. Further, the daily contacts in the classroom open up numerous opportunities for personal counseling and helping these young people to see the problems of their lives in relation to Jesus Christ. What joy it is to see the Spirit of God transforming these young lives and bringing them into a relationship with Jesus Christ as personal Savior and Lord! How marvelous to watch the development of Christian character within the atmosphere of the Christian school as young people gather together for prayer and Bible study, for fellowship, and for testimony! Many of these young Christians, on leaving the mission schools, go back to their homes to assume places of Christian leadership and witness in their own churches and communities.

The mission educational program also provides opportunities of Christian service and witness for some of the nationals who have felt the call of the Lord upon their lives. The responsibilities of the program of a

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Miss Ruth E. McCreery is on the staff of the Annie Campbell George Girls' School in Addis Ababa, Ethiopia.

LEADERSHIP FOR THE NEW CHURCH

NATIONAL LEADERS—SOUTH SUDAN

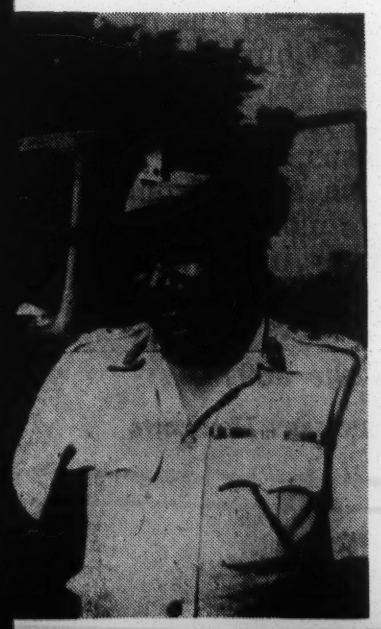
E. ALAN WEBB, Khartoum, North Sudan

THE MIDDLE EAST is in a ferment of nationalism, part of which is a natural, sane development of growth. In this division of this urgent, fervent spirit can be placed the Republic of the Sudan, now a member of the United Nations Organization.

In spite of setbacks, this new Republic has gone ahead wonderfully during the last year, the first of its independence, and in the Upper Nile Province, a new church group has been formed, the Church of Jesus Christ in the Upper Nile. Two new pastors were ordained, Rev. Moses Kwach of Nasir, and Rev. Adwok Mayom of Malakal. Besides the progress of the Republic of the Sudan this news may seem small, but we believe this infant church will make itself felt.

At the present time most of the Government leaders are men from the Northern Provinces who had been trained under the previous regime for the posts that they now hold. For the most part these are fine friendly men who know their jobs, and are rapidly learning from experience the way to meet the difficulties of the young and lusty country they help to govern.

BUT WHAT OF the national leadership in Christian things? One tremendous realm of influence is open to the sincere Christian, and that is the sphere of education.



A colonel in the Sudan Defense Force—typical of the leaders the Sudan is producing

Two years ago the Government made a statement that it intended to take over all mission schools within the five years following, and our Mission had seriously to revise its educational plans. Our Mission was approached by the Anglican Bishop of the Sudan, Rt. Rev. O. Allison, to release the Webbs to teach in the Maridi Institute of Education, which trains Southern men to teach in the new Government schools. Certainly this was recognized as a key post, for through this Institute would go all future teachers, Protestant, Roman Catholic, and Moslem, and each was to be taught his own religion.

In the fullness of time, the Webbs arrived in Khartoum, and after miraculous answers to prayer managed to find a house in which to live.

From the Southern Provinces the Government moved three complete schools, a double stream high school, a commercial high school, and the Maridi Institute of Education, all on account of the sad disturbances of almost two years ago.

The schools moved into the old British barracks, and were well accommodated, considering that it was all a temporary measure.

To this Institute came men from all over the Southern Provinces, from all sorts of Christian background, all labeled "Christian" and as such came under my care for "Religion." What a challenge this represents, and how earnestly we sought prayer partners! How earnestly we prayed that we might be able to be the channel through which the Holy Spirit could develop these men into true leaders of the Church. Some came from the Anglican Mission, the Church Missionary Society. Others came from the Africa Inland Mission, others from the Sudan Interior Mission, and again from our own Mission. Some were nominal, some were indifferent. A few were seriously minded young men who had followed the call of God, and saw the opportunities that lay ahead of them for the Kingdom of God.

Bishop O. Allison and Dr. J. Lowrie Anderson, with granddaughter Sylvia, at the Malakal airport

Oman Omot, an Anuak from Akobo, the only man from our Mission graduating from Maridi this year

What an upheaval they had had! Uprooted nearly 1,000 miles from their homes, in a land so very different from their own, among a people who spoke a language they were just beginning to learn. Along came all the continued rumors and tensions. Finally came worrying days of the Suez troubles, but steadily on went these men. Other schools struck, but the Maridi men continued their work and their studies.

They requested Morning Prayers. At 7 A.M. six days a week we meet with each other in the library of the school and lay our problems and burdens before the Lord. When our children were trapped in Egypt and all sorts of terrifying rumors were flying around, these men met daily to remember them, and asked the Lord to bring them back. One day I asked Rev. Paul E. Hostetter to speak to them, for we get a number of interesting outside speakers as often as possible, and I asked them to pray that Mr. and Mrs. Hostetter would be given permission to go South for they had waited over a year in Omdurman studying Arabic. Two days later one of the men asked if Mr. Hostetter had gone yet. Like the lady who took an umbrella to the prayer meeting when they prayed for rain, wasn't it?

A great deal of hard work goes into the preparation of lessons and the careful leading of their ideas, so that they in turn teach the Bible to Christian children. What strange ideas they have lurking in their minds, and what stupendous questions are asked! "Sir," said one man, "I don't believe in the Devil." After being asked how he accounted for evil, he said it was only man's thoughts. To the question, "Where do the evil thoughts come from?" he could only say, "I don't know." Jesus Himself knew Satan, and the rest were grinning by this time. "Please, sir," asked another, "who tempted Satan to sin?"

The great mysteries of genuine fellowship with God open before them as they study the Word of God. They pray; God answers before their eyes, and their faith develops. The vast sweep of God's colossal redemption from before the foundation of the world staggers them, as it does every saint of God, and yet they understand, as does a little child, that "Jesus is mine."

Before these men come the Epistles of Paul, Peter, and John. Clearer than ever before they see the line of separation between the Church and the World—the Church is a separated people. The Holy Spirit presses home the claims of Jesus, and some face the issues and turn away from the dance, from the smoking and drinking that lead them into questionable company doing things that make it easy to sin. Others see the

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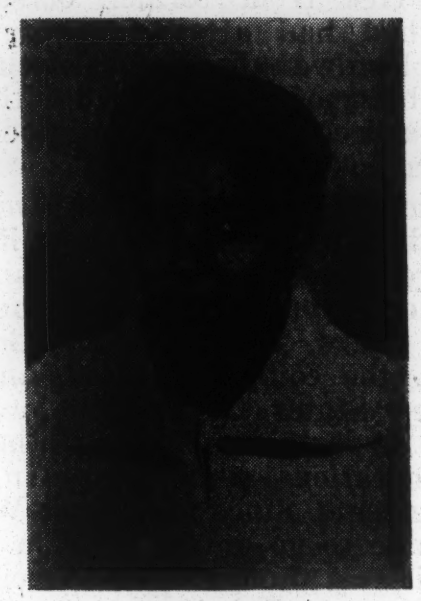
FIRST ETHIOPIAN GIRL IN AMERICA FOR TEACHER TRAINING

RUTH M. NICHOL, Addis Ababa, Ethiopia

ON JAN. 25, 1957, a young Ethiopian girl, Rahel (Rachel) Kanna by name, stepped off a TWA plane in New York. Neatly tailored, she looked very trim and quite unlike the Ethiopian girl of your imagination, perhaps, or the girl of this country a few years ago who was constantly swaddled in thick homespun! Undoubtedly, however, she evidenced the modesty, the shyness, and the reserve of a well-bred Ethiopian woman. Arriving in the United States, she launches forth into a strange new life—into a period of study to help qualify her for future service for the Master in the Girls' School, Addis Ababa. As far as we know, she is the first Ethiopian girl to go to the United States for Bible School and advanced training in education.

Any who have followed the development of the Girls' School, Addis Ababa, have been aware of the desperate need of qualified teachers. The school has grown steadily and rapidly, but the maintaining of high and required educational standards has been most difficult because of inadequate staff. The story of Rahel tells of a dramatic effort to do something to prepare for better days ahead.

The awfulness of the Italian invasion into Ethiopia has been forgotten by many, but the childhood of Rahel was clouded by its ravages. During the days of the occupation, her father was one day snatched from his home and thrust into an Italian concentration camp. This was because he was a teacher and a man of some training and education. The mother, bewildered, frightened, and ill, wandered off from her home, leaving five little children. News of their



Rahel Kanna

plight came to us, and we went out in search of them. Huddled together in a little house, we found Rahel, the eldest, bravely trying to care for the younger ones. The family was then brought to the mission. The two oldest were taken into the Girls' School, and the younger ones were cared for in the hospital nursery. Thus began Rahel's formal schooling in our Addis Ababa School. She continued until she was about twelve years old, and then transferred to the government girls' school. By this time the war was over, and the father was restored to his family, but the mother had died. For the father's suffering and bravery as a patriot in the country, he was granted the privilege of free education for his children in government schools.

Contact with Rahel continued through the years. We have watched her grow into a young woman, deeply devoted to the Lord, a leader in spiritual things among her fellow students, and one greatly respected by all. Secretly we have coveted her for

a place of leadership in our school. Realization of this seemed impossible and unlikely for many reasons. Then, in a quiet, curious way, she came again into our pathway. She did not come seeking anything for her own gain. Rather we sent for her to come. We quite unexpectedly heard that she was free from former obligations she had had after finishing high school, so we called her to discuss the possibility of study abroad with view of service in this school upon her return.

Thought, prayer, planning followed, as the whole matter of Rahel's future was considered. To obtain permissions from the Mission, the Foreign Board, the Ethiopian Government, the college involved, and the United States Government was no small undertaking. Among other big considerations were traveling arrangements. Since Mrs. Ruth Walker was due to go on furlough in January, it was thought that it would be expedient if Rahel could travel the long, strange journey by air from Ethiopia to the United States with her. Mrs. Walker was booked to leave on a Thursday from Addis Ababa. By the Tuesday before, details regarding Rahel's permissions had worked out except one very important matter—the obtaining of the United States entry visa! In order that this be granted, it was necessary to present to the United States Embassy in Addis Ababa a certain required form from a United States Immigration Office stating that the institution chosen for study was approved by the Department of Justice to accept foreign students. This form was not yet in hand. We had been forewarned about its necessity, so it seemed almost futile to try to do anything without it. However, in faith, we started out to the Embassy, and, just to check, decided to pass by the post office to see if perchance the letter containing the form might have come from the States. Imagine our delight and our joy when the letter was indeed found! Lifting our hearts in prayerful thanksgiving, we proceeded with the form in hand to the Embassy where the entry visa was eventually granted! Thus, in a marvelous manner, in a remarkably short period of time, the Lord opened the way for Rahel to go to the United States for study.

As we think of the wonder of God's working, we can only sum it up in one word—MIRACLE! Truly it has seemed that the Lord has put His seal of approval upon the whole plan. Withal, problems ahead are many, adjustments are difficult, and much prayer is needed that Rahel may do well in her studies, enjoy good health, grow in the grace and knowledge of the Lord, and return equipped to fill a place of real responsibility in the Girls' School, Addis Ababa. By nature, Rahel is timid and retiring. We hope that her sterling worth and capabilities will be discovered in the midst of freedom of life in our land. We commend her to the Home Church for its love and prayer as she studies in Providence-Barrington Bible College, Providence, Rhode Island.

CHANGE OF ADDRESS

If you are moving, please send your new address to MISSIONARY HORIZONS, *allowing at least six weeks for the change to be made in the mailing list. If you do not notify us, the post office will destroy the magazine sent to your old address, and charge 3¢ postage to send us your new address, if available. Then we must send you a second magazine, with additional postage. Please save us time, labor, and expense by giving us both your old and your new address well in advance.*

LEADERSHIP FOR CHURCH WOMEN IN EGYPT

LAURA B. WRIGHT, Minia, Egypt

THE BIBLE TEACHERS' Training School was opened with this purpose in mind—to train young women for leadership for the church. Many who have gone out from this school have witnessed and still do witness by life and by word to the unsaved and work with the aim of building up others in the faith. At the present 12 girls are being trained for this work. We count an obedient knowledge of the Word and intimate fellowship with our Lord in prayer to be essentials for fruitful service. During their three-year course and as they leave us, we try to have them realize how important it is that they lead others to lead.

Miss Zahia Hanna, one of our graduates, has written of her experience in Beni Mazar and how the Lord used her to lead others out into service. This is her story:

"In September 1954 the Lord laid a burden on our hearts to develop the work in Beni Mazar. From September until January 1955, we asked the Lord to open the way and to lead us step by step. On Jan. 19, I went trusting the Lord to work all to His glory. It was Sabbath and I met with the elderly pastor explaining to him my purpose in coming—to work with the women that they might study the Bible and be willing to undertake some service for the Lord. He seemed very much pleased, and asked all the women to remain after the morning service so I could speak to them, assuring them that he was certain the Lord had sent me. I found the women eager for a Bible class and they promised to attend and to work on assignments. So I began going to Beni Mazar once a week visiting in homes and teaching the class which was well attended. Before long they were ready to take part in a monthly meeting, but I continued taking the meeting the other three times each month. In March they gave their first Thank Offering and sent two delegates to the presbyterial meeting in Beni Suef.

"In September 1955 four of us with Miss Wright spent a month on the *Ibis* which was tied up near Beni Mazar visiting near-by places. We spent one week holding a series of meetings in Beni Mazar—one for the children, another for teen-age girls, and the third for women. At the end of the week each group pled for us to continue with them once a week through the year. We asked the women to volunteer to work with the two other groups; two volunteered to help with the children, and two with the teen-age girls. The women reluctantly agreed to carry on their own monthly meeting (the pastor leading the other three meetings) if Miss Wright would go to them from time to time for Bible study, prayer, and encouragement. This she has done. Their church had no Sunday School for the children and in September 1956 this was begun. They have 85 children attending each week and three of the women and one from the teen-age group are carrying on this service. They have found joy in service. One of the women does church visiting and goes to Hilwa once a month to have meetings and to visit. The others pay her a small sum each month. They have helped pay my travel fare, too. They invited the Thank Offering presbyterial meeting to Beni Mazar—so, if God wills, the meeting in March will be held there.

"And another thing that causes me to praise God—yesterday when I visited a teen-ager she expressed her

thanks to the Lord for their meeting. She was beginning to know how precious is His Word. We ask the Lord to continue to work to His glory in the saving and building up of souls."

As I THINK of lay leaders, I think of two busy mothers who give an afternoon a week to help mothers in two needy near-by towns. One of them said to me recently, "I do enjoy going to Lixsas every Thursday to teach the women. You know I never had much education but He gives me a message each week. I'm thankful He enables me to serve." The women to whom she goes are very simple, only one being able to read well enough to understand what she is reading. So the Mother of Alphonse teaches them the words and tunes of the songs, memory verses, to pray, and gives a message each week. Last week she whispered with face aglow, "Did you know I'm having the women take more part? We have started giving. The first time it amounted to nine piasters (27 cents), but it's a beginning. The women are so pleased. I want each one to talk with someone about something she hears in the meeting."

On Jan. 13, 1957, a young teacher (graduate of a university) came asking if we could arrange a leadership training class. She explained that she'd like a two year course, with afternoon meetings twice a week, and that all who completed the course would be given a certificate after passing their examinations. She went away to pray more about the matter and to interest her friends. We knew some who we felt would be interested in such training. A week later she was back with a list of four and we had contacted three others who are eager to enroll in this course. We hope to finish our canvassing in February so as to get organized and started. This class will be for educated girls who will be willing to undertake some type of Christian service. We are thankful that the Lord has put this desire into their hearts so that the request came from them rather than from us.

OPPORTUNITY FOR SERVICE IN ETHIOPIA

(*Continued from Page* 464)

school must be shared by missionary and national workers alike. And yet the number of trained teachers is very inadequate to meet the educational needs of this country and the opportunities of financial remuneration are much more attractive in government schools than in the mission schools. Nevertheless, some of the products of our mission schools have felt compelled of the Lord to be His ambassadors, and have found in the outreach of the mission school program the opportunities of witness and service which they recognize would not be available to them in many other avenues of work. Many of these carry upon their hearts a deep concern for the souls of their students. And upon some God has placed such a burden for the youth who live out in the areas where there are no churches and schools that they have volunteered to go out and start schools in these areas in order that the Gospel might be preached there too.

Is education an important part of mission strategy in Ethiopia today? Yes, it is one of our greatest doors of opportunity for the spread of the Gospel.

LEADERSHIP FOR THE NEW CHURCH

LAY LEADERSHIP IN THE CHURCH OF EGYPT

PAUL McCLANAHAN, Assiut, Egypt

ASSIUT COLLEGE is keenly aware of the importance of relating its educational program to the actual needs of the church in Egypt. Aside from the unconscious influence its program has upon the many students who go out from us into the life of society and the church there are three special efforts which are being made to reach the church. The first effort is the brain-child of the Rev. Donald Parkinson, a graduate of our own Seminary in Pittsburgh and just completing his third year as a teacher of English in the College. Convinced that the College was not doing nearly enough in the training of a lay leadership for the church, he proposed a Friday afternoon program which would include Bible study, singing, crafts, and recreation. This program had just been successfully launched when war interrupted its progress. About 20 students had enrolled in this voluntary course in lay leadership training and an average of about 15 were attending the meetings of the group regularly. This Friday afternoon program will be launched again soon and it is hoped that from this small beginning a more significant type of lay leadership program can be evolved.

The College also has an annual program which sends out Gospel teams into nearby cities and villages. This year under the leadership of Paul McClanahan, Anwar Ibrahim, and John Reed, it has organized two teams of four students each. These boys will be carefully trained by a team captain in the various parts of worship leadership. We expect to make a minimum of eight visits this spring. Our program will include leadership of the morning service, short calls on as many of the homes of the community as possible in the time between the church service and dinner, and leadership of the afternoon Sunday School program. We plan to take a gift packet of books and materials and pictures with us to each village visited, and also to leave a small song book in each home to which we go. Our first spring trip will be to the village of Al-Izzia on Feb. 17.

Through the years Assiut College students have served the local churches in Daily Vacation Schools in the way of leadership. This past summer a number of our students were among the 462 volunteers who worked in 159 schools in Egypt, touching the lives of more than nine thousand boys and girls for Christ and the Church.

SPECIAL RATE FOR SPRING SUBSCRIPTIONS

During April, May, and June MISSIONARY HORIZONS *will again offer a reduction of five or more NEW subscriptions for $1.20 each. Renewals are always $1.50 a year. Mail to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.*

The "Magazine Shower" of new subscriptions will also be held at the WGMS Convention in Indianapolis. Presbyterial presidents, presbyterial Literature Secretaries, and Convention delegates will receive postcard notices. Make the "Shower" a real deluge!

LEADERSHIP FOR THE NEW CHURCH

THE CHALLENGE OF WAH

MARGARET L. MURDOCH, Taxila, Pakistan

UNTIL 1948 the mission hospital at Taxila was in a distinctly rural area. Now about two miles away has been located the only ordnance factory in Pakistan in a city called Wah from the small village near which it is being built. Over 30,000 people are already living there and more living quarters are being built all the time. Many Christians are among these and in four sections are groups of Protestant Christians who, since they are within our synod, are under our care. They accept this as a matter of course since denominational lines are no barriers here, among the Protestants.

Every Sabbath two groups go from the hospital and conduct services in two centers for these people. The Bible women have junior church for the children. The pastor conducts mid-week prayer meeting.

Since the children of these Christians on low salaries are not welcome in the local government schools, the Roman Catholic Church, with its abundant supply of funds, has started a school nearby and a bus picks up the children and takes them to it. This sounds good until you find that even those who have stood firm, and have not gone over to the R.C. Church to get their children into the school free, have to let their children attend their Church services on Sabbath. The teachers are asking all parents to allow their children to partake of Communion. One girl of twelve has already joined the Church there.

The Mission committee has approved the opening of a school in the factory area but distances are great and if there is to be only one school, then we must also have a bus. We are still looking for an experienced teacher to start the new school for us. The clothes, butter, oil, and milk from USA which they give out in endless quantities also will continue to tempt many parents to belong to that Church. But many will gladly send their children to the Protestant school in spite of our inability to give such things. Lack of missionary personnel also complicates matters here, for just as we get ready to progress we find that needs elsewhere are taking away from here the only person who has time to supervise the school.

Adult literacy has just been started officially in Wah as the secretary has just sent a man here to teach adults. For about four months a young girl and her mother have been going from the hospital every day to teach in two of the centers. Some have learned to read simple books and those who began when this work was being carried on a few years ago have made progress in reading the New Testament. One is brave enough to try the Old Testament. One man, when asked if he could read, said, "I can read only the Gospel of John which I learned when Rev. Mr. McGuill was here." I insisted that he bring his New Testament, and I believe I was as pleased, although not as surprised as he, to find that he could read Mark's Gospel, too. After two lessons he has gone on by himself to finish the Gospel. And with real pride he told me he was teaching his brother-in-law to read.

Certainly these lowly Christians, most of whom get only a small salary as they work running machines, as watchmen, laborers, or just sweeping out the offices, are calling to all of us for help to learn to read themselves, for schools with Bible teaching for their children, and for our prayers to keep them strong and shining witnesses among the thou-

(*Continued on Page* 489)

UNITED PRESBYTERIAN SCHOOLS IN AMERICA

THE CONTRIBUTION OF THE COLLEGES IN PREPARING CHURCH LEADERSHIP

LEE EDWIN WALKER

. . . The strength of our educated leadership lies in the education of our leadership.

ORDINARILY when we think of the word "contribution" in terms of the church and her institutions of higher education, we are inclined to turn our attention in the direction of the financial support given by the church to her colleges. This is a perfectly normal association of ideas. The church has been known as the mother of education, and it is in the very nature of motherhood to be willing to give more than it ever receives. The church has subsidized Christian higher education in our country ever since we were a wilderness with advancing frontiers. Without this financial undergirding the church could hardly expect to claim the colleges as her own. Without this year-by-year investment of money in the colleges, they might not have been able to maintain their existence.

However, the word "contribution" is not a one-way street. The traffic is capable of traveling in both directions! There is and always has been a steady stream of dedicated leadership which the colleges have contributed to the church. This is a phase of "contribution" which needs to be given careful consideration.

BASIC TRAINING GROUND FOR THE MINISTRY

Take for example the ministers and missionaries of our own denomination. Where did they come from? Where were they educated? Did all of them decide for the ministry while they were still in high school, or did the influence of a Christian college campus provide the academic and spiritual backdrop against which a call to the ministry or to the mission field was heard and answered? Not enough careful research has been done to enable us to answer all of these questions.

There is no doubt that our forefathers in the early days of our country felt that the establishment of colleges was an absolute necessity, if for no other reason than to provide an educated ministry for the church. Without an educated leadership in the pulpit they knew the church would face inevitable deterioration. For them the colleges were the promise of survival and outreach for the coming tomorrow.

Take Muskingum College as an illustration. It was chartered in 1837.

Monmouth College Chapel, Monmouth, Ill.

Dr. Lee Edwin Walker is general secretary of the United Presbyterian Board of Christian Education.

Needless to say, it had neither the scenic campus nor the more than 1,000 undergraduates in its student body that it has today. During the first 27 years of its operation there were but 63 graduates. Forty-four of these became ministers. During the presidency of Rev. Samuel Wilson, who served for eight years as the second president of the institution, there were eight graduates. All eight of them became ministers. In the self-survey report of Sterling College completed last June it was discovered that for the five-year period from 1951-55 there were 25 per cent of the graduates who entered a church vocation.

Colleges are vastly more than pretheological schools, of course. To consider them only in terms of their ministerial productivity is to do them an educational injustice, for their concern is in the whole area of the arts and sciences. And yet it is frightening to contemplate where our church leadership would have been found had no provision been made to produce it at the level of higher education. Last year our college presidents gathered together some information which is very relevant. They discovered that 78 per cent of our ministers and missionaries now serving the church at home and abroad received their college training in one of our six United Presbyterian colleges. This represents a contribution to the life of the church which is absolutely undeniable.

Here is something else to contemplate. With the fabulous growth of independent and tax-supported institutions, where enrollments in individual schools sometimes exceed 20,000 students, we are still dependent upon our relatively small church-related colleges to provide our church leadership. At the present time 67 per cent of the students in Pittsburgh-Xenia Seminary who are studying for the B.D. degree have come from our six colleges. And think of this: while implying no criticism of the University of Pittsburgh, it is my understanding that there are more United Presbyterian students enrolled there than in the combined student bodies of all of our colleges! To a lesser degree this could be duplicated in other colleges and universities. Whether for good or for ill, we have best succeeded in producing leadership in those places where we have established and maintained our own reproductive process.

Do our church leaders come from our church colleges because undergraduate training is required in one of them before one can enter the service of the church? No; a degree from any accredited college or university is all one needs academically to enter seminary. Is it because men and women have always made up their minds as to their life vocation before entering college, and therefore chose a church college as the doorway to a church vocation? No; many students in the midst of their academic pursuits decide to enter the ministry. Here I believe is the answer. Evidently there has been consciously engineered into the basic structure of the church college, created by man and wonderfully blessed by God, an academic organism which has the ability to create a climate where learning takes place in which responsibility toward fellow man and service toward God are strong motivating factors.

LEADERSHIP FOR CHURCH AND COMMUNITY

The preparation for leadership in fields other than church vocations is something which can also be demonstrated by the facts. A brief look at a few of these will indicate that the colleges have not been one-sided in their effort to provide training and motivation for service. The following statistics have been provided by Dr. Will Orr, president of Westminster College. He gathered them two or three years ago in an effort to evaluate the contribution of the college to Allegheny County, located about 60 miles from the college campus. This is the story, told in the nature of a

living biography, of the 363 living graduates in this designated area:

Doctors	29
Lawyers	28
Judges	2
Teachers	118
Ministers	26
Researchers	12
Scientific Workers	19
Business and Housewives	143

Numbered among these persons are some of the really fine leaders of the community. Several of them I am privileged to know personally, and for the most part their leadership in the churches of which they are members is as vital and as meaningful as their leadership in the life of the community. Many of them are teachers of church school classes, elders, trustees, deacons, and church school superintendents. They have become living demonstrations of the purposes for which the college was founded and has been supported by the church for 105 years!

Some day I hope it may be possible to make an accurate survey of the graduates of at least one of our colleges to determine their degree of participation in the program and leadership of the church at the lay level. As far as I know this has never been done. I am confident it would bear out my contention that a church college, if it is living up to its purpose for existence, is successful in educating and preparing a graduate for leadership in the total area of living, not merely where one proposes to earn a living. This means avocation as well vocation. This means worship as well as work. There is nothing strange about this, for after all a Christian college is one where Christianity is at the center and not at the edge of college life.

As President Orr said in an address:

> Now a college is not made Christian (and may I add, and neither does it produce leadership for the church and community) by the fact that the Reverend Joe Doe is president. Not even if he be the *very* Reverend Joe Doe. The dean must be a Christian; the faculty must be Christian; so must the house directors. Indeed the whole structure from any given point on the circumference all through the 360 degrees must be motivated by the highest Christian ethic else the structure falls apart at the seams. . . . But give a college Christians with a radiance, people unafraid to challenge the wrong, people who act withut selfish motive, and men and women with a reason for the faith that is in them—and quietly it begins to rub off on others—germinating slowly like the seed to which it is likened in Scripture—until it provides shade and shelter for a home and a family and perhaps for a community.

Undoubtedly he has placed his finger on the real genius of the Christian college which lies above and beyond its academic competence. It is in its challenge to the completely dedicated life. This implies leadership responsibility. Without these educational institutions making the contribution which they have to the leadership of the United Presbyterian Church for the past 99 years (three of our colleges—Muskingum, Westminster, and Monmouth — have served us over the entire period of our denominational existence) we would have been totally inadequate and woefully weak. The leadership provided by the colleges has been blood in our veins and marrow in our bones and sinew in our spiritual muscle. Without the leadership they have supplied we would be total strangers to what we now know ourselves to be. We would not and we could not have arrived at the point where we now find ourselves. The colleges have been the processers and the refiners of our leadership potential.

There are notable exceptions, of course. Some of our finest leaders have come from educational backgrounds not related to the church; others have come from church colleges supported by other denominations. But the truth will stand, I believe: the strength of our educated leadership lies in the education of our leadership. As our educational institutions go, so goes our denomination.

Entrance to campus of Knoxville College, Knoxville, Tenn.

UNITED PRESBYTERIAN SCHOOLS IN AMERICA

KNOXVILLE COLLEGE—SOURCE OF LIGHT

JAMES A. COLSTON

AS ONE APPROACHES the entrance gate to Knoxville College, he immediately observes a campus sign on which is inscribed these words: "Let there be light." This is the motto of the college which has been a source of direction for its program and activities from its very beginning.

The early teachers of Knoxville College sought to bring light to an underprivileged people living in an atmosphere of darkness, ignorance, and poverty by teaching them the truth about God as the Savior of all mankind; the truth about sickness and disease and how to take care of their bodies; the truth about work and desirable means of making a living; the truth about man's relation to his fellow man and how people may live together in peace and harmony.

Dr. James A. Colston is president of Knoxville College, Knoxville, Tenn.

From its very inception, Knoxville College placed Christ in the center of all programs and activities. Recognizing that the mission of the college was to serve the interests and needs of its students, the college offered courses in hygiene and sanitation, and trained nurses to care for the sick; it provided instruction in agriculture and a variety of industrial trades to prepare men for the ongoing work of their day; it trained teachers to instruct the young and ministers to preach the Christian way of life.

During the course of its existence, the college has provided instruction on all levels—from grade one through senior college. This was necessary because Knoxville College was the chief source of educational opportunities for Negro youth in the area in which it was located.

Alumni records list several graduates who attended the college from the first grade through the senior year in college. As public schools developed, the responsibility for education in the lower grade level diminished and in 1931 Knoxville College discontinued the high school work and concentrated primarily on work at the college level.

With its continued growth, never failing to recognize its responsibility to serve the pressing needs of its clientele, the college has now become a fully accredited four-year college of liberal arts and sciences. Full accreditation status was granted the college by the Southern Association of Colleges and Secondary Schools during the annual meeting of the Association in Dallas, Tex., in December, 1956. Although 63 institutions that are primarily serving Negro students applied for accreditation, only 37 fully met the requirements. Knoxville College was one of the 37. The other 26 failed to meet one or more of the standards of the Association.

As a fully accredited college open to all qualified students, its mission now is to educate young people of ability and character who in turn will bring light to thousands of others through their respective ministries as teachers, social workers, doctors, lawyers, musicians, scientists, engineers, nurses, and those who enter full-time Christian service.

To accomplish this objective, the college provides a broad variety of curricular offerings including the following: teacher training for elementary and secondary schools; secretarial science; specialized degree courses in instrumental and vocal music; and pre-professional courses in medicine, dentistry, law, social work, engineering, theology, and nursing.

KNOXVILLE COLLEGE believes that students really learn what they have an opportunity to live, and that their ideals and standards of excellence will be based upon their experiences. The student's atmosphere, therefore, should be full of rich and stimulating experiences. The college believes that the student will have better ideals of music if he is exposed to much good music; his ideals of beauty will be greatly enhanced if he is surrounded by much beauty; his standards of fair play will be elevated if he experiences fair play in dealings with those of his social group; his scholastic ideals will be raised if he lives in a scholarly environment; his ideals of truth, honesty, justice, Christianity will be heightened if he experiences them in his everyday life.

The college places high value on these qualities and in recent years special emphasis has been centered on the creation of an environment in which students' ideals of scholastic excellence, beauty, fair play, truth, and Christianity will be constantly elevated.

The academic program of the college has been greatly expanded and enriched. The faculty has been strengthened and the physical plant considerably improved and enlarged.

In the past five years four new buildings have been completed, the last of which was the science building which houses the work in biology, chemistry, physics, mathematics, and pre-engineering. The building is a modern fireproof three-story brick structure which is quite adequate to provide science and mathematics instruction for Christian young people who are badly needed in our nation's industry and in the teaching profession.

In these fields Knoxville College has done an excellent job despite the limited facilities it has had in the past. Its alumni rolls include a considerable number of doctors, science and mathematics teachers in our colleges and secondary schools, and some scientists in industry. Many of these graduates are sending their children back to Knoxville College so that they too can receive the benefits of science instruction in a Christian atmosphere.

TYPICAL EXAMPLES of these are Margaret Sue Seals and Rosemary Martin. Margaret Sue, who is a member of our First United Presbyterian Church in Knoxville, graduated from a local high school with highest hon-

Margaret Sue Seals

ors. Although she comes from a long line of Knoxville College graduates who are teachers, Margaret Sue prefers industry to teaching and is preparing to be a research chemist. Margaret Sue's opportunity to prepare for this field is possible at Knoxville College now that we have a new science building and a well qualified group of science teachers available to her.

Margaret Sue's grandfather, W. J. Cansler, graduated from Knoxville College in 1883 and taught in the public schools of Knoxville for 56 years. Her maternal grandmother also graduated from Knoxville College in 1888. Charles W. Cansler, a great uncle, was a very brilliant mathematician and scholar.

Margaret Sue's father, who received a bachelor of science degree from Knoxville College in 1929, majored in chemistry and minored in mathematics. He has taught science in the public schools of Knoxville for 25 years and has been an active teacher and worker in the First United Presbyterian Church for equally as many years. Presently, he is superintendent of the Sabbath School. Her mother, who is also a graduate of Knoxville College, is a music teacher in the public school system and serves as a member of the Board of Deacons and assistant director of the Church choir. Margaret, like her parents, is a very effective church worker, has served as secretary of the Sabbath School for many years, and is an active participant in several youth groups. Margaret Sue's outstanding ability and Christian philosophy of life will enable her to become an outstanding scientist.

Rosemary Martin, like Margaret Sue Seals, comes from a long line of Knoxville College graduates, and graduated with highest honors from her high school. She plans a career in mathematics and science. Unlike Margaret Sue, however, Rosemary plans to teach. Many of her relatives, on both her mother's and her father's side, are Knoxville College graduates and members of the First United Presbyterian Church. Her maternal grandmother, Mrs. Cleo McMahan, who has for many years been one of the real pillars of our Knoxville Church, still serves on the Board of Deacons. Rosemary's mother and father attended Knoxville College. He graduated as a mathematics major, and is now serving as Dean of Men and Director of Guidance at Knoxville College. He is also an elder and chairman of the congregation of First United Presbyterian Church. Rosemary's sister, Jacqueline, majored in mathematics and is now serving as a short-term missionary in Egypt.

As in the case of these two young women, the college is developing the talents of hundreds of others whose lives of Christian service will be a credit to the college and further justification of the prayers and support the church has generously provided it.

Rosemary Martin

To make it possible for more deserving students of real character and ability to gain academic, cultural, and spiritual light at Knoxville College, scholarship aid is greatly needed. Many students who desire to attend Knoxville College find it impossible to do so without financial assistance. The economic circumstances of their parents make a college education for their children an impossibility without some financial aid. A gift to the scholarship fund will enable Knoxville College to train more young people who may be counted upon to carry light to others who are still groping in the darkness of ignorance and despair. Bringing light to others has been the mission of the college for 82 years and probably will continue to be for many years in the future.

INTERDENOMINATIONAL SCHOOLS OF MISSIONS

The date of the 1957 WINONA SUMMER SCHOOL OF MISSIONS is June 24-28 and it will be held in Westminster Hotel, Winona Lake, Ind.

Registration begins at 10 A.M. Monday, June 24. The school closes at noon on Friday, June 28.

Dr. Jacob Prins of the Reformed Church in America will direct the Bible Study. Home Missions will be conducted by Mrs. John Bailey, former missionary to Egypt. The foreign study is "Japan." Mrs. Herman J. Heck of Grand Rapids, Mich., is the music director.

Additional programs will be arranged for both afternoon and evening sessions.

Advance registration and further information may be obtained from the registrar, Mrs. Elsie Lipp, 438 Cleveland Avenue, Batavia, Ill.

—(*Mrs. N. W.*) *Rose M. Bobbitt,* Publicity Chairman

An outgrowth of the Winona School is the GENEVA SUMMER SCHOOL OF MISSIONS held at Conference Point, Williams Bay, Wis., Aug. 4-11, 1957, where similar courses will be taught.

—(*Mrs. John W.*) *Fannie Bradford Bailey*

Worship Him in S

THE TRUTH

RAY HUFFMAN, K

Prayer: Our Father in Heaven, we pray Thee, open our hearts that Thy Spirit may enter in and take possession of us. Day by day let Him control our thoughts, our words, and all we do. We are concerned about those who have not yet learned to walk in Thy pathway and we long to show them Thy Truth and Thy Light. Give us the wisdom and grace we need that Thy Name may be honored and glorified in and through us, for we ask this in our Savior's name. Amen.

Read Scripture lesson: Acts 22:3; 9:4; Gal. 1:11-17.

In this short autobiography of Paul, we find he was born a Jew of the city of Tarsus and was thoroughly steeped in the traditions of his fathers. He was an ardent student of the greatest teacher of his day—Gamaliel; for Gamaliel was a Pharisee, a doctor of the law, highly esteemed by all who knew him. He was a sensible man too, nothing of the fanatic about him. You remember when the Jews wanted to kill Peter and the other Apostles, and brought them before the high priest and his council, Gamaliel cautioned them to be careful in what they intended to do, for if the Apostles' teaching "be of men, it will come to nought, but if it be of God, you cannot overthrow it," he said.

From Gamaliel's teaching Paul emerged a well-educated Jew, his devotion to Jewish tradition and law even greater than it had been. He was tremendously concerned that nothing should destroy his countrymen's faith in their tribal beliefs. In his zeal he persecuted every Christian church he could and committed crimes untold in his effort to oust those who called themselves Christians and followed the new Way. This well-educated young man, well-versed in the law and religion of his forefathers, a fervent advocate of their faith, used every talent of mind and body to destroy those who believed in Jesus as the Son of God and their Savior.

This is the man to whom Jesus spoke on the road to Damascus.

If Jesus had called Paul as He did His other Disciples, would Paul have heeded His "Come, follow me"? Paul's heart was bloodthirsty, his mind concerned about getting permission from the chief rulers to imprison those who believed in the Messiah, and to destroy their churches. But the pertinent question Jesus asked him—"Why persecutest thou me?"—brought Paul to his knees before Him. He knew what persecution meant, but did he know what Jesus meant when He said, "What

On the Ro

rit and in Truth

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ty, Missouri

you do unto one of the least of these, ye do unto me"?

The question Jesus asked him pierced his heart and he could not answer it but he acknowledged His sovereignty over him when he asked Him, "Lord, what wilt thou have me to do?"

Jesus knew Paul was fervent in what he believed and did; a tireless leader who would be a tremendous power for the Truth which would set men free; a leader whom He could use mightily if He freed Paul from those age-old traditions which propelled him along a trail of sin and disaster.

A talented sinner was Paul, and Jesus knew it, yet He loved the man while hating his sin, and wanted Paul's talents used in His own work. Jesus knew He had the remedy for a sin-scarred heart so He brought Paul to this vital change in his life with His short, piercing question, "Why persecutest thou me?"

Damascus

What else could Paul do or say but fall to his knees and ask, "Lord, what wilt thou have me to do?"

Paul made no excuses to Jesus for his past. He never explained that zeal for the faith of his fathers forced him along his disastrous way. He didn't need to for Jesus knew it.

What a deplorable reputation Paul would have had if Jesus had not called him—his name remembered as a synonym for murder and havoc. Could he believe his noted teacher was proud of his honor student? But a terrific change took place in that man's heart when he met his Savior and heard Jesus call him by name. Do you suppose Paul realized Jesus loved him in spite of all the heartaches he had brought to those who openly acknowledged their allegiance to their Savior and were proud to be His followers, no matter what the cost?

Jesus knew if Paul would open his heart to the Spirit of Truth, He could guide Paul into the pathway where his splendid talents would be utilized to the utmost to further the Kingdom of God; those same talents which were now causing so much heartache and distress were God-given talents—simply aimed in the wrong direction.

That one question Jesus asked Paul changed the course of Paul's life completely. Why didn't Jesus question him further, lecture him a bit on his conduct? We probably would have done so, wouldn't we? Like, "Paul, why do you persecute the church of the living God? Is this what Gamaliel taught you? With all your education and your ability as a leader, you should know better. You should realize the Spirit of Truth is your guide, and not tradition."

Paul would probably have answered us with an argument.

But it required only one short relevant question from Jesus to bring Paul to his knees, for that question pierced his heart and the only thing he could say was, "Lord, what wilt thou have me to do?" When he talked heart to heart with Jesus, his man-made plans, which seemed terribly urgent, lost their importance and faded away. He listened eagerly while Jesus told him where to go, and then he obeyed Him immediately.

Jesus showed Paul—and us—that no matter how sin-stricken a person's heart is, He can cleanse it. But Jesus couldn't use Paul until he made him humbly conscious of his need of a Savior from sin.

Paul was probably one of the best educated young men of his day but, when he turned to follow Jesus, he found he could use every talent he possessed in the service of his Savior. His zeal, his persistence, and his fearlessness equipped him to serve his Maker whole-heartedly. No task was too great or problem too hard to be tackled, when he knew his Savior had all power and all wisdom to support him. The Truth freed him from his sinful life and he found God had a tremendous work for him to do.

Educated, prepared before he was called to serve his Master, Paul found he needed the same admonition Jesus gave His other disciples—"Tarry ye, until ye be endued with power from on high"—and he tarried three years. What wonderful power he received!

Wouldn't we like to know Paul's thoughts those years? He probably realized when God calls a man to His service, He is no respecter of persons. There is room in His corps of workers for the highly educated as well as the "common people" who heard Jesus gladly. Room for those with many talents or few, but the Master does want one thing. He wants all talents we possess—be they many or few—used in His service.

Did Paul realize the heights he had reached as a scholar were of no avail while tradition barricaded his heart from his Savior? But the moment he gave Jesus His rightful place as his Lord and Master, his education became a wonderful asset to be used in the service of his Savior—and ours.

Think what Paul has done in proclaiming Christ and His power of salvation during his own lifetime and throughout the centuries since! The question Paul asked Jesus is one we should ask Him daily, "Lord, what wilt thou have me to do?" We want to work for our Master but we know we do need His wisdom, His grace, and His power. Do we take time to be holy, to tarry awhile with Him each day that we may receive this power we crave? Is there someone Jesus expects me to speak to today, to say something which will bring him face to face with his Lord?

Steered by Jesus, what can my life mean for furthering His Kingdom in this sin-stricken world? And what joy is in store for me!

Lord, what wilt Thou have *me* to do?

When the Spirit of truth is come, he will guide you into all the truth. John 16:13a.

Boys at Arlington School

UNITED PRESBYTERIAN SCHOOLS IN AMERICA

THESE ARE LOOKING TO YOU

CLAUDE C. BROWN

THERE ARE 1,635 boys and girls enrolled in our mission schools in Alabama who, like hundreds of others in the past, are looking to you for the direction their lives shall take. One day last year, I went with a lady to see a ninety-five-year-old man who was about to die. The lady inquired about his soul and his feelings. To the first question he replied, "If I am lost, it will be your fault, for I have looked to you to tell me about God and my soul." Realizing the great implications of this reply, the lady burst into tears.

I wonder if we realize the great privilege and responsibility we as a Church have in shaping the lives of 1,600 young people here in the very heart of the Black Belt of Alabama. These young people are living in a crisis that would take pages to describe. Everywhere one looks, he sees poverty. He sees hungry and ragged children, old shacks called homes. Listen to what a man with 10 children wrote me last Christmas: "Dear Rev. Brown: Because it was so dry this year, my cotton did not do so well. I did make some sweet potatoes. Will you let me bring you some sweet potatoes for some clothing for my children?"

The very nature of things would cause people to be revengeful and mean, yet, because of capable Christian leadership, instead of hate, there is a sereneness of life that the world sometimes mistakes for indifferent callousness.

To carry on our work, there are about 80 of us and three large high schools, one elementary school, and four churches. I might tell you just

Dr. Claude C. Brown is pastor of the churches at Prairie and Annemanie, Ala.

a little about our schools. Camden Academy, the largest, sits on a beautiful hill, just outside of the town of Camden, Ala. This winter, this school was accredited by the Southern Association of Schools and Colleges. On the campus is beautiful Trinity Church. The activities that go on here are too numerous to list, but Trinity Church, with Rev. James Foster Reese, is the hub.

Miller's Ferry, I think, is the most attractive of our schools. Its sandy roads and tall pines are a sight one will hardly forget. It has a large canning plant where the sharecroppers bring their produce and can it. Mr. Ridgeway, the principal, operates the Fulton Health Wagon, and farm people who are not able to afford an ambulance or car are taken to the hospitals at Selma and Tuskegee with little or no cost, usually none.

Arlington Literary and Industrial School is a unique mission. It is located on 360 acres of land owned by the Church. The land in this community is owned entirely by Negroes who operate very small farms and work in saw mills. This is a very isolated community, being nearly 50 miles from a town of any size. On the campus is a beautiful bowl where all kinds of games are played. Just recently we finished a beautiful little lake that will add to the beauty and usefulness of this center.

One feature of our program deserving special mention is our hot lunch program. Of the 1,600 children enrolled in our schools, nearly half of them come from home hungry every day. To meet this need we are receiving a grant from the American Board for free lunches. We had a recent visitor from the Women's General Missionary Society who, when our cooking unit broke down and the children were without lunches, said, "I can't eat with all those poor children without food. Can't you

Line-up for hot lunch at Camden, Ala., School

get them a sandwich or something?"

The great good that money invested in a worth while student can do is illustrated by the life of Rev. James F. Reese. He told me recently that he was so poor and life looked so hopeless that he prayed to die, but he did not die and, through scholarship help from the Butler Presbyterial, he was able to finish Knoxville College and Pittsburgh-Xenia Seminary and is now one of the outstanding men of this part of the state. We have many Jim Reeses who need scholarship help.

The weather down here is very mild. Children play outdoors almost all winter. Today is Feb. 13 and the temperature is 75 degrees. We need things for children to play with, like baseballs, gloves, bats, basketballs—just anything to play with.

In all our schools, every day begins with worship services. This requires a lot of hymn books. We can make use of Bible Songs Hymnals, Psalter Hymnals, and any good books suitable for our libraries.

In spite of hardships, there are great joys and rewards in our work; it is a real privilege to see members of our different Boards, and be associated with people like Rev. Mr. Reese, Elders Ridgeway, Peoples, Thomas, and Peters who are the principals of our schools, and all the other workers.

MEETING URGENT NEED IN THE NORTH SUDAN

(*Continued from Page* 460)

writing, sometimes arithmetic, and always a Bible story which, week by week, leads them into the story of the death and resurrection of Christ, the Savior. Although the number of women reached in this way is not as great as the number reached in the schools, there is the advantage of working with smaller groups where the missionary's contact can be far more intimate and frank than it can be in a classroom. As the government continues to expand its program of public school education, this less formal type of educational work in the homes might well be expanded if the personnel could be found to carry it on. There are many needs to be met in the lives of these women and as yet the government has done comparatively little in this realm of adult education—and by education we do not mean just the three "R" brand of learning, but also education in domestic sciences, child care, personal health and cleanliness, and similar everyday needs. Meeting these common needs can be used as Christ used them—to open the way for the filling of their hungry souls with the hope they have for eternal life if they receive Him as their Savior. Thus education, while it is not an end in itself, can be one of the very important means to the end which we yearn to attain when we dedicate ourselves to missionary service in a country such as the North Sudan.

Articles in this issue on the theme "The Truth Enlightens" are intended for use in May programs of mission groups. For further suggestions for this and future meetings, see page 505.

UNITED PRESBYTERIAN SCHOOLS IN AMERICA

CHRISTIAN TRAINING AT EZEL SCHOOL

MRS. WILLIAM A. HEAGEN

THE SCHOOL AT EZEL, Ky., was founded in 1924 when a group of citizens of this community, seeing the influence of the school at Frenchburg, petitioned the Women's Board for a similar school. Those fathers and mothers recognized that the education they wanted for their boys and girls must be based upon the teachings of the Word of God. Since that day, Bible teaching and Bible emphasis have been the foundation stone on which the school has been carried on. Many things have contributed to make true the motto of our school, "A Christian Training Center."

Before the truth can enlighten, it must be sown and an important part of our curriculum has to do with sowing that seed as it is embodied in the Word of God. From the first grade to the senior, each student in our school receives two periods of Bible instruction a week. In the first years, it is very exploratory but as the years pass more truths can be developed until in our senior classes it is a personal study of the relationship of the student to his God. Many different factors are brought into use to help our boys and girls think in terms of the "highest" things in life.

Our school begins with "first things first" as each room gathers for devotions. To make these periods helpful, time is given for singing (for our young people like to sing), memorizing and reciting Bible verses, reading God's Word together, and joining in prayer. Once each week the senior high school meets in the auditorium for Chapel. We have been happy to welcome to these services visiting ministers, returned missionaries, and representatives of Christian organizations. It helps our boys and girls to see what the Truth has done and is doing for people in other places. To give our students a reverent attitude in God's house, they meet in the church each Friday for Chapel. They are led by the pastor of our Church, Rev. Orus Rupe, a graduate of our school and a powerful and challenging preacher. In cooperation with him a week of religious emphasis is held each year.

Three Bible teachers help to sow the Word of God and each can witness that the Truth does enlighten and change the hearts of boys and girls. Miss Marilyn Tague teaches the first eight grades their Bible and she tells:

> As I came down the stairs for a Bible class, three little girls greeted me, two of them with their arms around a crying third. "Tell Miss Tague about it, Jane," they said. I was expecting to hear of someone pushing or hitting or being mean, but Jane said, "My brother says . . ." and burst into uncontrollable sobs again. With the help of the other two girls, the sad, scary tale of what hell is like came out into the open. "And it's dark, and you don't have nothin' to eat, and you burn up all the time, 'n' I don't wanta go there!" Poor Jane, scared for some reason by her older brother with the details of what happened to naughty girls!
>
> Sitting down with her there in the hall, I explained to Jane that that was just the reason Jesus came to the earth, to take away our sins and give us peace with God, and one day to take us to heaven with Himself. She knew the facts of the story of salvation, but somehow it hadn't meant peace yet for her. "But I do love Him," she said, "I have loved Him and I love Him lots!" Then we talked about heaven and what it would be like to be with Him forever. "You think of heaven and its joys, Jane, and don't worry about hell, because Jesus is going to take care of you!" I said. The radiant glow that shown from her tear-stained face as she hurried back into her own classroom told me that she was no longer frightened but at peace.
>
> Half an hour later, I came into her room for Bible class and she greeted me again with that radiance shining through her still-wet eyes. During the class one of the little people asked some questions about heaven, and I just looked at Jane and said,

"What is heaven like, Jane?" She burst out joyously, "There's no night time there, and Jesus is there, and the streets are of gold, and we will have stuff to eat there!" And then as an after thought in a tone of real peace, "And we won't never cry no more!" The Truth enlightens!

Another teacher reports that the girl who was a problem in her room last year has been changed. The truth was accepted, her life changed, and now her very face shows that she has an inner joy.

In the older groups, much stress is placed upon each individual setting aside a time of Bible reading and prayer. It is started and encouraged through the classes as students are asked to promise at least to "try" and give God a chance. The World-Wide Bible Readings from Thanksgiving to Christmas have been very helpful in getting this habit established with our young people. There is no way of knowing how many homes have been blessed in this one way, but a graduate writes:

"Remember what we seniors promised you last year? We promised to read our Bibles every night. I hardly miss a night. My husband was converted about two months ago and every night when he gets in from work we read our Bible together."

An outstanding day at the close of the school year is the Sabbath morning before Commencement when we hold our Jeannette C. Alter Bible Program at the church. Here is presented some of the work that the boys and girls have done throughout the year. What a joy it is to hear the little folks recite passages from God's Word, give flannelgraph illustrations of the Truth, and sing together songs that express their spiritual growth. The older groups take part in the Bible Contest in which are chosen those who excel in memorizing and reading certain portions of the Bible. It is but an expression of our conviction that only the Truth can enlighten.

The Truth has enlightened the hearts and minds of the boys and girls who have attended our school and have gone out to take their places in the world. Many of the boys and girls in our school now are grandchildren and great-grandchildren of the men and women who first asked for our school. It is well to pay tribute to the fine cooperation and support which our school has had from the community. It is the witness of many that the school patterned their lives and they are anxious that their children have the same guidance. Some have said that they would not live elsewhere.

We are proud of the graduates of our school who have completed college work and have come back to teach with us. They are a great help to us and are evidence that the Truth does enlighten and that it is to be shared with others.

The influence of our school has been felt in the county of which we are a part. Our county superintendent has cooperated with us in every way and each year as the county helps more and more with the financial part of our work, it is with the desire to help us to maintain a Christian Training Center in Ezel.

The Truth has been sown and certainly the investment of the WGMS in this community is paying rich dividends. That investment is still good and only eternity can prove the number of lives it has shaped and the influence it has had. And we are hopeful of the future for as we sow the Word of God we are assured that it shall not return unto Him void, but it shall accomplish that which He pleases and it shall prosper in the thing whereunto He sent it.

"—All too seldom we our souls uplift
In earnest pleading at the Throne of Grace.
Oh, let us then more often seek His face,
With grateful hearts, *remembering* while there
To thank our Father that He heareth prayer."

—Author Unknown

Officers' Page

FAITH—A KEY WORD

BEGINNING WITH the time of Abel and continuing on through the day of Paul, faith is a key word in the Scriptures. The eleventh chapter of Hebrews, one of the great treasures of Christian faith and experience, tells something of the meaning, the beauty, the strength, and the achievements of faith.

The chapter begins with a statement: "Now faith is . . . ," and then the Spirit of God, through the Apostle Paul, illustrates faith by giving a remarkable record of the saints of old and showing how prominent faith was in their lives. In the midst of the description of the heroes of faith we read: "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Certain qualities of faith revealed in this chapter need re-emphasis today. The faith of these heroes always involved action. Abel offered to God an acceptable sacrifice; Noah being warned of God built the Ark; Abraham went out not knowing where he was to go; Moses, with all the opportunities of a prince in Egypt, cast his lot with his Hebrew people, crossed the Red Sea, and journeyed with them through the wilderness and back to Canaan. Through faith, also, Sara received strength to conceive seed when she was past age, because she judged him faithful who had promised. Faith, a quality extremely pleasing to God, had its rightful place in the lives of men and women honored here.

The heroes of faith faced the uncertainties of life courageously. They lived in a troubled world. Often it was difficult for them to respond to God's will and to live accordingly. Nevertheless they had a daring faith and their accomplishments reveal a rare and thrilling courage. Faith helped them face ridicule, meet the threats of kings, and defy the laws of nature. Their fearless devotion caused them to leave home, country, and fortune in order to follow the commands of God.

Because of their strong faith in the promise which God had made with them, these brave leaders of old were able to endure every conceivable hardship. This promise was that God would send, through the seed of Abraham, a deliverer from sin. The promised leader did not come in their day. However they could envision him through faith. As these servants trusted God in their day so faithful believers in every day must have confidence even though the outcome of their faith cannot be seen.

Throughout the world, the church, the school, the home of tomorrow will give evidence of the faith and life of the men, women, and children of today. Will the next generation say of us that by faith we have left them a goodly heritage? We are the successors of the heroes of faith of which we read in this part of God's Word. In faith may we follow their example!

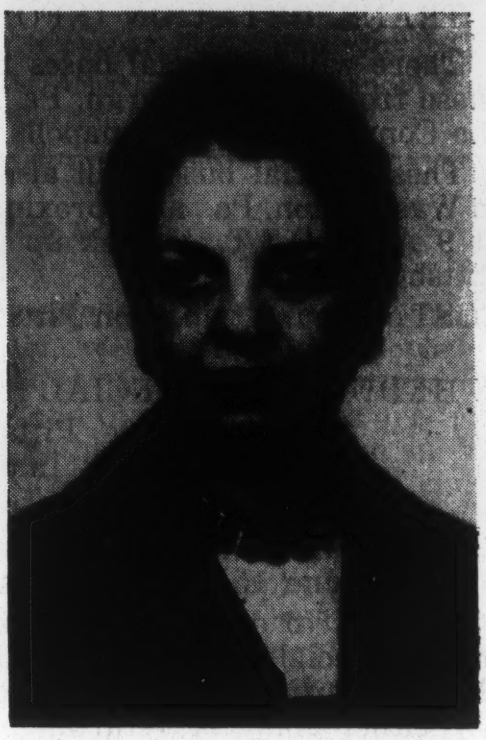
"They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train."

—*Mrs. Grant B. Gibson,* Convention Secretary

Mrs. Grant B. Gibson

Mrs. Grant B. Gibson, author of the preceding page, needs little introduction to readers of MISSIONARY HORIZONS. She received a B.S. degree from Kansas State Teachers College, Pittsburg, Kan., and did graduate work in English at Washington University, St. Louis, Mo. Though her home is in Joplin, Mo., she is a member of the Pittsburg, Kan., Church.

For 23 years Mrs. Gibson served as secretary of Kansas City Presbyterial, having resigned last year because of increased home duties. She was president of the WGMS national Convention which met in Boston in 1948. Since 1951 she has been Convention Secretary, sending out credentials to delegates and writing the official record of proceedings.



NATIONAL LEADERS—SOUTH SUDAN

(*Continued from Page* 466)

Light, but the appeal of the world is too great.

By the end of February, 35 of these men will have graduated from the College, and in June will have started their work. In June I am being sent as an inspector through all the schools of two of the three provinces to see and report on the standards of education. I shall see many of these men in their home towns and villages, fitting into the overall church program, lay-leaders, elders, Sunday school teachers, whose homes will show the presence of the living Savior.

One of the songs they have learned this year they love to sing:

He will hold me fast.
He will hold me fast,
For my Savior loves me so,
Christ will hold me fast.

By your continued interest and steadfast prayer, will you share the burden of these fine young men, and make this prove true for them?

THE CHALLENGE OF WAH

(*Continued from Page* 472)

sands around them who do not know Christ. (There are many among the men, and a few women who have learned to read in school.) Pray that red tape may soon unwind so that permission may be given to begin building the church there. We cannot get permission to build a school but must have it as a private school in someone's home. Since many of the men are gone to work all day and have no families there with them, that is not so difficult as it sounds. Every home includes a small courtyard with a wall around it.

Do pray that the site and permission for the church building may be given soon.

TRANSPORTATION INFORMATION FOR WGMS CONVENTION

There will be special buses from the Pittsburgh Greyhound Depot for those from the Pittsburgh, Pa., area and from adjoining areas, attending the Convention at Indianapolis, Ind., June 11-14, 1957.

These special buses will also stop en route at local Greyhound Depot in Washington, Pa., at approximately 8 A.M., D.S.T. and Wheeling, W. Va., at 9 A.M., D.S.T., to pick up passengers, but at the same cost as from Pittsburgh, Pa.

COST: Round trip from Pittsburgh, Pa., to Indianapolis, Ind. $15.50

SCHEDULE FOR SPECIAL BUSES:

June 11—Leave Pittsburgh ..... 7:30 A.M., D.S.T.
June 11—Arrive Indianapolis ..... 6:00 P.M., D.S.T.

* * * *

June 15—Leave Indianapolis ..... 7:30 A.M., D.S.T.
June 15—Arrive Pittsburgh ..... 7:00 P.M., D.S.T.

In order to determine the exact number of passengers making round trip on special buses between Pittsburgh, Pa., and Indianapolis, Ind.; and also in order to determine the exact number of passengers making one-way trip either going or returning, kindly tear off and return the following Questionnaire as soon as possible to Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa., together with the bus fare.

QUESTIONNAIRE—Answer *Yes* or *No*

I will make *round-trip* in Special Bus from Pittsburgh (or pick-up stop) to Indianapolis .....

I will make *one-way trip* in Special Bus between Pittsburgh (or pick-up stop) and Indianapolis; going ..... or returning .....

I am departing from Pittsburgh Greyhound Depot .....

I desire to be picked up at .....

Presbyterial .....

Name .....

Address .....

PENNSYLVANIA RAILWAY PASSENGERS COMING FROM EAST AND WEST

If tickets are purchased in groups of three or more, the fare is about 25 per cent less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket and also regarding *possible* changes in schedule.

PITTSBURGH, PA., TO INDIANAPOLIS, IND.

Cost round-trip coach fare $26.74. No diner.

Lv. Pittsburgh	10:15 A.M. E.S.T.	Lv. Indianapolis ...	2:35 P.M. C.S.T.
Ar. Indianapolis	4:53 P.M. C.S.T.	Ar. Pittsburgh	11:10 P.M. E.S.T.

ST. LOUIS, MO., TO INDIANAPOLIS, IND.

Lv. St. Louis	10:30 A.M. C.S.T.	Lv. Indianapolis ...	9:25 A.M. C.S.T.
Ar. Indianapolis	2:35 P.M. C.S.T.	Ar. St. Louis	1:50 P.M. C.S.T.

CHICAGO, ILL., TO INDIANAPOLIS, IND.

Lv. Chicago	9:45 A.M. C.S.T.	Lv. Indianapolis ...	10:00 A.M. C.S.T.
Ar. Indianapolis	2:00 P.M. C.S.T.	Ar. Chicago	2:00 P.M. C.S.T.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

Cost of Following God

It cost *Abraham* the willingness to yield his only son.

SPIRITUAL ILLITERACY

In her little book, *For Your Pilgrimage,* Emma Wysor Dunlap has suggested as the "watchword" for April, KNOW. She points out that illiteracy is one of the greatest problems today, and that "spiritual illiterates hinder the progress of the Kingdom of God." That sentence caused me to sit up straight in a hurry, and to ask myself a few very pertinent questions! This month begins the *second quarter* of what was so recently a brand new year, and within this quarter the seventy-third WGMS Convention will take place. Shortly thereafter the first half of the year *will have been lived!* How will I have lived it? Do I daily seek to *know* more of His will, His way, the work necessary to advance His Kingdom? Is my presence on this planet a mere existence—an added hindrance to the progress of the Kingdom? Is a compassionate concern for those without the fold of the Shepherd always the central drive of my life?

As the days press forward unrelentingly, one becomes aware of many things. The first is that to *know Him* one must spend some time *with* Him. "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." One devoted Christian lady of our era was often heard to say, "Waiting upon God brings us to our journey's end quicker than our feet."

Another startling fact presents itself as we sense the urgency of pressing forward in Kingdom service, and that is that we must *learn* all we possibly can concerning the areas of service undertaken by the church. If we are to pray and work intelligently, we must do what we can to dispel our own illiteracy. The needs and the opportunities are faithfully gathered and set forth in MISSIONARY HORIZONS and other church periodicals, and in dozens of other leaflets and pamphlets designated in the *Catalog* of supplies, obtainable from the Literature Department upon request. One's knowledge of the work, places, and personnel of our missions is greatly enhanced by the faithful, daily use of our *Prayer Cycle.* If these were given (determined) preference over the daily newspaper for six months, one's "literacy" in spiritual things would become increasingly apparent.

The thoughts set forth here are by no means exhaustive, but we trust they may be helpful. It was the Master Himself who told His first followers, just a short time before He went to Calvary, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, *that your joy may be full"!* Here is a command, and a promise. Suddenly, we are glad, and thankful, and joyously aware that we can safely trust in Him now, and throughout all our tomorrows; that He can enlarge the borders of our understanding, and widen the margin of our concern for our fellow men! We begin to comprehend that "the Spirit of Truth, which proceedeth from the Father" is testifying to us of the Strong Son of God, and is able and willing to guide us into all the truth! Uniting our voice with that of the Psalmist, we pray, "Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray." (Ps. 5:2)

✝

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

It cost *Esther* the risk of her life.

SENIOR LIFE MEMBERS
$25 Each

829. Mrs. Jack Edmonds, Columbus, Ohio. By Mrs. Arthur Green.

830. Mrs. F. A. Wedberg, Columbus, Ohio. By Mr. and Mrs. G. C. Shafer.

831. Mrs. John Carlisle, Columbus, Ohio. By Miss Florence Okert.

832. Mrs. Herbert Bosen, Columbus, Ohio. By Mrs. John Carlisle.

833. Mrs. Orlando Turnbull, Jamestown, Ohio. By a friend.

834. Mrs. W. C. Batchelor, Columbus, Ohio. By Mr. and Mrs. Charles Lavery.

835. Mrs. Robert Saunders, Xenia, Ohio. By a friend.

836. Mrs. Blackwell Holmes, Xenia, Ohio. By a friend.

837. Mrs. Homer George, Columbus, Ohio. By Rachel Circle, Glen Echo Church.

838. Mrs. Robert Huffman, Columbus, Ohio. By Ruth Circle, Glen Echo Church.

839. Mrs. Harold Wilson, Columbus, Ohio. By Martha Circle, Glen Echo Church.

840. Miss Iva Wynn, Columbus, Ohio. By the Women's Association, Glen Echo Church.

841. Mrs. C. W. Louks, Columbus, Ohio. By the Women's Association, Glen Echo Church.

842. Mrs. Harry W. Hayes, Reynoldsburg, Ohio. By her children.

843. Mrs. Carlton E. Burnett, Reynoldsburg, Ohio. By her daughter Maxine.

844. Mrs. Marjorie Nichol, Xenia, Ohio. By Miss Ruth Hopping.

845. Mrs. Sarah Margaret Johnson, Xenia, Ohio. By Mrs. Cathrine Kline.

846. Miss Patricia L. McCoy, Xenia, Ohio. By Mrs. H. W. Hanshue.

847. Mrs. Grant Hanks, Bristol, Colo. By her husband.

848. Miss Elizabeth Jane Rink, Bristol, Colo. By her family and friends.

849. Mrs. Grace Affleck, Canon City, Colo. By Mrs. Ethel Kirkton.

850. Mrs. Louis Roberts, Canon City, Colo. By Dr. and Mrs. M. E. Potter.

851. Mrs. Norman R. Broberg, Sr., Colorado Springs, Colo. By the WMS.

852. Mrs. John McKnight, Sr., Denver, Colo. By Mrs. MacFreels.

853. Miss Annette Blazier, Denver, Colo. By Mrs. J. C. Law.

854. Mrs. Pauline Worth Jones, Denver, Colo. By Miss Belle Wright.

855. Mrs. Lydia Bush, Denver, Colo. By Miss Belle Wright.

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857. Mrs. Elizabeth Curtis, Denver, Colo. By Mrs. M. V. Moore.

858. Mrs. Jean Belyeu, Denver, Colo. By Mrs. Virginia Trammell.

859. Mrs. Mary Weaver, Denver, Colo. By Mrs. Ivan Glassner.

860. Mrs. Gertrude Hamilton, Denver, Colo. By Miss Lois Ardrey.

861. Mrs. Sallie Italiano, Denver, Colo. By Mrs. Robert McCalmon.

862. Mrs. Donna Kay McComb, Denver, Colo. By Mrs. Edna McComb.

863. Mrs. Mary A. Dalzell, Denver, Colo. By Mrs. Nyrnice Curtis.

864. Cherie Patterson, Denver, Colo. By Rose Marie and Dixie Patterson.

865. Mrs. Dwayne G. Jackson, Fort Morgan, Colo. By Mrs. Paul Hayes.

866. Mrs. Guy E. Curry, Fort Morgan, Colo. By Mr. and Mrs. J. Calvin Work and Margaret.

867. Mrs. Robert A. Leiper, Logansport, Ind. By Dr. and Mrs. Charles D. Leiper.

868. Mrs. John H. Moore, Fort Morgan, Colo. By John H. Moore.

869. Miss Patricia Park, Greeley, Colo. By a friend.

870. Mrs. Elsie Moore, Loveland, Colo. By the Brannan Estate.

871. Miss Celia Crawford, Loveland, Colo. By Mrs. Webster.

872. Mrs. Ralph Gordon, Loveland, Colo. By Mrs. Grover Clark and Joanna Grether.

873. Miss Ida Blackford, Loveland, Colo. By Mrs. W. D. Duff.

874. Mrs. Albert Harris, Torrington, Wyo. By Mrs. Belle Downing.

875. Mrs. George Knowlton, Torrington, Wyo. By a friend.

876. Mrs. Ray Lively, Torrington, Wyo. By Ruth Ardrey Circle No. 3.

877. Mrs. Robert Kluherz, Sterling, Kan. By mother, Mrs. Henry Cully.

878. Mrs. Donald DeMott, Chase, Kan. By mother, Mrs. Henry Cully.

879. Mrs. John Radford, Lawton, Okla. By Mrs. Ben Radford.

880. Mrs. Paul S. Cramer, Washington, Pa. By Miss Edna Little.

881. (Mrs. J. Elmer) Mabel Leech, Canonsburg, Pa. By a friend.

882. (Mrs. W. R.) Evelyn Price, Canonsburg, Pa. By a friend.

883. (Mrs. R. H.) Lena Fife, Canonsburg, Pa. By a friend.

884. (Mrs. J. Gale) Viola Balentine, Canonsburg, Pa. By a friend.

885. Miss Ethel Horn, Canonsburg, Pa. By a friend.

886. Mrs. Mary E. Beall, Washington, Pa. By a friend.

887. Mrs. John H. Hornbake, Donora, Pa. By her husband.

888. Mrs. James W. Simpson, Donora, Pa. By Mrs. C. G. Fouse.

889. Helen R. Koehler, Donora, Pa. By the Frances Morrison Society.

890. Miss Margaret Brownlee, West Middletown, Pa. By Mrs. Lee Wilson and Mrs. Lawrence Lowry.

891. Miss Lou Coulter, West Middletown, Pa. By three friends.

892. Mrs. Minnie Smiley, West Middletown, Pa. By Mrs. George W. Smith.

893. Miss Martha Acheson, West Middletown, Pa. By two friends.

894. Mrs. Lela Bemis, Washington, Pa. By a friend.

895. Donna Lowry, West Middletown, Pa. By Ewing Wilson.

896. Cora Dunkle, West Middletown, Pa. By a friend.

897. Mrs. Vivian Martin, Ainsworth, Iowa. Anonymous.

898. Mrs. Lois Brackenridge, Houston, Pa. By Edith and Ralph Bluebaugh.

899. Margaret Schmitt, Houston, Pa. By Inez McIlvaine.

900. Mrs. Lawrence Cowden, Hickory, Pa. By a friend.

901. Mrs. Claude Ferguson, Hickory, Pa. By her husband.

902. Mrs. Louis Magee, Hickory, Pa. By her husband.

903. Mrs. Myrta Cowden, Hickory, Pa. By a friend.

904. Mrs. Mabel Cowden, Hickory, Pa.

905. Mrs. R. B. McNary, Canonsburg, Pa. By Mt. Prospect WMS.

906. Mrs. Sophia Spartage, Burgettstown, Pa. By Slovan Mission S. S.

907. (Mrs. Roy) Alene S. Bryson, in memoriam. By Margaret Harsha WMS, Taylorstown, Pa.

908. Mrs. Robert L. Carter, McDonald, Pa. By Miss Milocent Herriott, in memory of grandparents, Mr. and Mrs. J. G. Herriott.

909. Miss Lola Herriott. By Miss Milocent Herriott, in memory of Mr. and Mrs. J. G. Herriott.

910. Miss Eleanor Herriott, McDonald, Pa. By Miss Milocent Herriott, in memory of Mr. and Mrs. J. G. Herriott.

911. Miss Sara T. White, Washington, Pa. By two friends.

912. Mrs. Margaret M. Anderson, Washington, Pa. By a friend.

913. Arline Fryer, Washington, Pa. By friends.

914. Mrs. Raymond F. Jones, Washington, Pa. By a friend.

915. Katherine Mevay Clarke, Washington, Pa. By Mary B. Clarke.

916. Mrs. George Dunlap, Washington, Pa. By Margaret Dunlap.

917. Mrs. John L. Stewart, Washington, Pa. By friends.

918. Mrs. James R. Clark, Washington, Pa. By friends.

919. Mrs. Grace Rinehart, Washington, Pa. By friends.

920. Mrs. William Haughton, Washington, Pa. By friends.

921. Mrs. Pearle Beddow, Washington, Pa. By friends.

922. Mrs. Raymond A. Haas, Washington, Pa. By her husband.

923. Mary Froebe. By Peters Creek Teen-Age Missionary Society.

924. Mrs. William McCoy, Washington, Pa. By her daughter Zelma.

925. Mrs. Pearl Hoy, Washington, Pa. By husband, Ralph Hoy.

926. Miss Wilma Cochrane, Washington, Pa. By self.

927. Mrs. Robert L. Colwell, Detroit, Mich. By Littlefield WMS.

928. Mrs. F. Lloyd Smith, Detroit, Mich. By Littlefield WMS.

929. Mrs. George E. Marble, Detroit, Mich. By Littlefield WMS.

930. Mrs. U. V. Jones, Detroit, Mich. By Rebecca Stevenson Bible Class.

931. (Mrs. Robert) Amelia Baldie, Detroit, Mich. By Dr. and Mrs. Howard McCalmont.

932. (Mrs. Leonard) Lucille Daniels, Detroit, Mich. By Margaret Johnston.

933. Miss Grace Purdy, Detroit, Mich. By her mother, Mrs. John Purdy.

934. Mrs. J. Marlow, Detroit, Mich. By a friend.

935. Mrs. Jessie Sparrow, Detroit, Mich. By a friend.

936. Mrs. Caroline Wolf, Detroit, Mich. By a friend.

937. Mrs. Hazel Stephens, Auburn Heights, Mich. By the WMS.

938. Mrs. Bernice J. King, Auburn Heights, Mich. By the Mary-Martha Society.

939. Mrs. Clyde Clark, Pontiac, Mich. By Christian Young Couples Class.

940. Mrs. L. Ethel Powley, Pontiac, Mich. By the Ann McGeoch WMS.

941. Edith Brown, Detroit, Mich. By a friend.

942. Louise Taylor, Detroit, Mich. By a friend.

943. Mrs. Paul Harvey, Detroit, Mich. By Calvin Missionary Board.

944. Mrs. J. Lancelot Smith, Detroit, Mich. By a friend.

945. Mrs. Jack Humphrey, Detroit, Mich. By the Ruth Dunn Society, Calvin Church.

946. Mrs. Norma Wagoner, Pontiac, Mich. By a friend.

947. Mrs. Minnie Buehl Pfotzer, in memoriam. By Charles Pfotzer, Hamilton, Ohio.

948. Mrs. Carvel Smith. By Hamilton, Ohio, Missionary Society.

949. Mrs. Mabel M. Luse. By Mrs. S. Kapp's Sabbath School Class.

950. Mrs. J. Neal Barber, Hamilton, Ohio. By Dorothy Rankin Missionary Society.

951. Miss Martha Rutledge, in memoriam. By the Monroe, Ohio, Missionary Society.

952. Miss Alberta McBride, Monroe, Ohio. By friends.

953. Mrs. James R. Reed. By Florence Mabon Circle of First Dayton, Ohio.

954. Mrs. Carrye Milkaske. By friends of First Dayton, Ohio, WMS.

955. Mrs. Martha R. Butler. By Rev. and Mrs. Vernon Butler, Dayton, Ohio.

956. Miss Wanda Aigner, Cairo, Egypt. By Mrs. Rupe and Mrs. Newcomb, Ezel, Ky.

957. Mrs. Dortha Rose. By Mrs. Bessie Murphy and Mrs. Boyd Anderson, Ezel, Ky.

958. Mrs. Evelyn Chadwell, Camden, Ohio. By Fairhaven Missionary Society.

959. Mrs. Louise Burtner, Frenchburg, Ky. By a friend.

960. Mrs. Anna Hieronymous, Frenchburg, Ky. By a friend.

961. Mrs. Agnes B. Anderson, Dayton, Ohio. By the Corinth Guild.

962. Mrs. Fannie Carver, Dayton, Ohio. By her husband, Mr. Lester Carver.

963. Mrs. Elinor Morris, Dayton, Ohio. By Miss Esther Jones.

964. Mrs. Margaret Knight, Dayton, Ohio. By her husband, Mr. A. R. Knight.

965. Mrs. Georgia Prince, Dayton, Ohio. By her husband, Mr. Earl Prince.

966. Mrs. Ruby Musselman, Oxford, Ohio. By Mrs. Thomas Huheey.

967. Mrs. G. Ura Grover, Oxford, Ohio. By Mrs. Thomas Huheey.

968. Mrs. Louise Bachert, Middletown, Ohio. By the WMS.

969. Nancy Jean Ebert, Pittsburgh, Pa. By her mother, Mrs. M. C. Ebert.

970. Mrs. David W. Campbell, Pittsburgh, Pa. By Pearl Watkins Campbell.

971. Mrs. Louis E. Mackey, Pittsburgh, Pa. By a friend.

972. Mrs. Frederick Smart, Pittsburgh, Pa. By Mary C. Schreiner.

973. Mrs. C. S. Dyer, Pittsburgh, Pa. By a friend.

974. Mrs. Norman C. Rasp, Pittsburgh, Pa. By a friend.

975. Mrs. W. T. Campbell, Pittsburgh, Pa. By a friend.

976. Mrs. O. P. Robinson, Pittsburgh, Pa. By a friend.

977. Miss Lydia Matta, Cairo, Egypt. By Women's Christian Federation, Mt. Lebanon, Pa.

978. Alice Goodwin La Baw. By Mrs. Irvin Goodwin, Pittsburgh, Pa.

979. In memory of her mother, Mrs. A. J. Pletincks. By Dolly I. Romaine, Pittsburgh, Pa.

980. Mrs. Robert Schubert, Coraopolis, Pa. By Mrs. Robert Sharpe.

981. Mrs. Keith Winch, Pittsburgh, Pa. By Mary Wilson Circle, Third Church.

982. Mrs. Edson Eldridge, Pittsburgh, Pa. By Mr. and Mrs. J. D. Beswarick.

983. Mrs. C. V. Hoey, Pittsburgh, Pa. By Mr. C. V. Hoey.

984. Mrs. Martha Spencer Rogers. By Dr. and Mrs. Donald A. Spencer, Pittsburgh.

985. Mrs. Harold Martin, Pittsburgh, Pa. By Mr. Harold Martin.

986. Mrs. Hiram Mills, Nampa, Idaho. By Mrs. Clarence Weaver.

987. Mrs. Homer Assmussen, Nampa, Idaho. By Mr. and Mrs. Ralph Hower.

988. Miss Bessie Wilde, Nampa, Idaho. By Mr. and Mrs. Clifford Wilde.

989. Miss Myrtle Walmsley, Nampa, Idaho. By Dr. and Mrs. H. R. Walmsley.

990. Miss Joyce D. Tiegs, Nampa, Idaho. By her mother.

991. Mrs. Mary Larson, Nampa, Idaho. By Mr. and Mrs. B. H. Allen.

992. Mrs. Edith Jones, Nampa, Idaho. By friends.

993. Mrs. Melvin Bowman, Nampa, Idaho. By Dr. Melvin Bowman.

994. Mrs. Lyle Wood, Weiser, Idaho. By Daisy Warren.

995. Mrs. Andrew Moore, Ontario, Ore. By friends.

996. Mrs. Leonard Wales, Albia, Iowa. By sisters: Velma Derby and Charlotte and Lodema Stewart.

997. Marian Jo Veltman, Winterset, Iowa. By her mother, Mrs. John F. Veltman.

998. Mrs. Chester Dawson, Newton, Iowa. By Miss Lorraine Nollen.

999. Mrs. George Vance, Newton, Iowa. By Mrs. G. H. Nollen.

1000. Mrs. Marcus Schild, Newton, Iowa. By Mrs. Homer W. Denniston.

1001. Mrs. Theodore Thomas, Newton, Iowa. By Mrs. George E. Campbell.

1002. Mrs. Jayne Skidmore, Grinnell, Iowa. By a friend.

1003. Mrs. John S. Jones, Albia, Iowa. By her children.

1004. Mrs. Arthur Griffin, Albia, Iowa. By Mrs. Marion Brawdy.

1005. Mrs. C. R. Fife, St. Charles, Iowa. By her husband and children.

1006. Mrs. Ross Moore, Earlham, Iowa. By Mrs. John Sawhill and Mabel.

1007. Ethel DeMarce, Des Moines, Iowa. By the Knox WMS.

1008. Mrs. Ronald B. Anderson, Des Moines, Iowa. By Mrs. Roy Anderson.

1009. Mrs. Jerry Thatcher-McNeley, Des Moines, Iowa. By Mrs. K. C. Thatcher.

1010. Mrs. Henry L. Jepson, Des Moines, Iowa. By Mrs. Ann L. Yeates.

1011. Mrs. H. G. McConaughy, Des Moines, Iowa. By Blanche L. Nelson.

1012. Nancy Joan Dwigans, Des Moines, Iowa. By Mr. and Mrs. M. J. Dwigans.

1013. Julia Lapella, Des Moines, Iowa. By Margaret Cannon.

1014. Ruth Smith, Des Moines, Iowa. By Rhoda Ireland.

1015. Esther Lieffert, Des Moines, Iowa. By Mrs. Walter Hubler.

1016. Mrs. Ronald Arnaman, Montezuma, Iowa. By husband and children and Ewart WMS.

1017. Mrs. Gordon Braley, Montezuma, Iowa. By husband and children and Ewart WMS.

1018. Mrs. Marie Van Weelden, Albia, Iowa. By the Stewart Family.

1019. Miss Neola Cheshire, Indianola, Iowa. By Miss Edna Sherriff.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

It cost *Daniel* being cast into the den of lions.

MAY PROGRAM SUGGESTIONS

1957 TEEN TASK

FOREIGN: EQUIPMENT AND SUPPLIES FOR THE BLANCHE SOULE MEMORIAL WING OF NEW HOSPITAL AT NASIR, UPPER NILE.

HOME: EQUIPMENT FOR A MODEL LIVING-DINING ROOM FOR CLASSES IN HOMEMAKING AT EZEL, KY.

RESUME SPEED!

Our station wagon stands ready with its "Pushbutton Power Flite" and "Airliner-type V-8 engine." All of this is at our command to help us take the message of "The Truth of God" more swiftly to those who have never heard. All aboard, Teens! Let's roll on our next day's journey!

TUNNEL ONE MILE AHEAD LIGHTS ON!

Bible Light and Meditation: John 16:13; Acts 22:3; Acts 9:4; Gal. 1:11-17.

THE TRUTH ENLIGHTENS

Paul could sing with heart-felt ardor the words of the lovely hymn of the Church: "Once I was blind, but now I can see; the Light of the world is Jesus."

Paul's spiritual eyes had been enlightened, for the truth of Jesus Christ the Savior had been revealed to him. Whereas in times past he had been zealous toward God, seeking desperately to be about the business of establishing his own righteousness, according to the perfect manner of the laws of the fathers, now had come the divine revelation of the Son of God as the *only* means whereby he, along with every Jew, Gentile, and the Church of God, would have access into the very presence of the Almighty.

God chose to enlighten Paul to this very fact of Christ the Savior by giving to him the vision of the glory of Christ on the way to Damascus. What lovely favor God had shown to Paul in this vision! What joy undoubtedly was his!

Likewise, God chooses to enlighten us to this same truth as revealed to Paul, not by actual vision, but by revelation of Himself through His divine Word. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

Listen to His cheering words as He gives to us this same vision: "I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." And "Because I live, ye shall live also." The very heart of His Word is Christ, about whom all of God's thoughts and plans revolve, redeeming back to God the whole human race.

Have your spiritual eyes been opened to the vision that Paul had of Christ? Have you permitted God through the Holy Spirit to take some verse of His Word about God's holiness or the terribleness of sin to stir your heart to conviction of sin in your life? Then have you realized with whole heartiness that God is perfectly satisfied with the death of Jesus Christ in your stead?

If you have grasped this revelation of Christ the Savior, then you too with Paul can sing, with ardor and meaning, the words of that lovely hymn: "Once I was blind, but now I can see; the Light of the world is Jesus."

O may these heavenly pages be
My ever dear delight;
And still new beauties may I see
And still increasing light.

Divine Instructor, gracious Lord,
Be Thou forever near;
Teach me to love Thy sacred Word,
And view my Savior there.

Anne Steele

The oil dip stick reads: ADD OIL! Any knock in the engine would cause us delay. Let us again refuel with the Oil of the Holy Spirit through prayer.

Prayer Cycle: Days 1, 3, 14.

EXIT JUST AHEAD!

At the next interchange we will get off The Truth Of God Highway just long enough to make a thorough study of "Education As A Part Of Mission Strategy," "Leadership For The New Church," and "United Presbyterian Schools In America."

ANNA'S DIPLOMA

Anna wanted her high school diploma, and she got it, by sheer determination and with her family's cooperation.

Anna had always dreamed of graduating from the Atbara Mission School which she had attended since she was a small child. Girl friends who had started to school with her dropped out—some because their families thought they were getting old enough to stay off the streets; others because they were needed to help care for younger brothers and sisters at home; and others left school to be married.

Anna remained in school, going back and forth on the school bus. She became a senior—one of a class of six girls. Her family was arranging for her marriage to the brother of one of her classmates. The wedding could not wait until after Anna's graduation. Her father's vacation came before that time, and he wanted the wedding then. In the Sudan, fathers decide whom their children will marry, and work out details concerning their weddings.

So, several weeks before school was to close, Anna left. The American teachers, along with Anna's other friends, attended the tea parties given by the groom and by the bride's family.

Anna had asked if she might complete her lessons at home, take her exams, and graduate with her class. She could not return to school, because Sudanese custom says that a bride *must* remain in her home for some time—perhaps a year—after she is married.

Her husband wanted her to receive her diploma. Her parents wanted her to graduate. So she was able to find time to study at home, receiving assignments from her teachers and sending in her lessons with the other girls.

Anna's family not only let her return to school to take her exams, they let her attend and participate in the commencement exercises. She went on the picnic which the junior class planned for the seniors.

No girl in the graduating class was prouder and more thankful for her diploma than was Anna!

(This story is told to us by Miss Ruth E. Wilson of Omdurman, North Sudan. Miss Wilson is at home on furlough. Her special work is with the Bible teachers, but she has many aptitudes and fits into almost any need in the Mission. During Miss Verna Pillow's furlough, she took care of the Literature work very creditably.)

1957 TEEN TASK AT HOME

This year the Teen Task at Home will be a most interesting and challenging one; it should have far-reaching results and produce great happiness and satisfaction. It deals with the making of a home by future homemakers trained in our Ezel School, not merely a house, a place of shelter, but a real home. For what was formerly a structure of walls, floors, ceiling, windows, and doors can be transformed into a happy home with beauty, comfort, and warmth. But to achieve proper results in homemaking, there must be training.

In Ezel School, there is a room which can be transformed into a model room for such training. The room is just across the hall from the home economics room, and adjoining a classroom.

There is a need for just such a model living-dining room. The home economics department is a busy place. Here various activities of both school and community are carried on. This year there are 40 girls in the homemaking classes, divided into 13 freshmen, 17 sophomores, and 10 juniors. At present, all of the homemaking activities are carried on in just one large room, which is divided into kitchen and sewing areas. This one room takes care of these two phases of the work very well, but an additional room for training in homefurnishing is needed.

As you will note in the picture, the junior girls are looking over the room which is to become the model living-dining room. They are making and furnishing a room with "cut-outs" to first visualize this dream room, trusting it will later become a reality.

Because of this newly equipped room their complete course will be able to include: food, clothing, child care, home furnishings, health, home management, and family relations.

Those of you who have attended, or are now attending an up-to-date school with a well equipped demonstration room know the value of this training and we hope you will want to share with the Ezel school girls. COME ON, TEENS, LET'S MAKE THIS ROOM A REALITY FOR THEM!

Ezel homemakers (11th grade) looking over proposed model living-dining room

ECHOES OF 1956 CONVENTION

How nice it was to have some of our TEENS of the WGMS present at the Convention at Canton last June. LISTEN to what Miss Carol Grunau of Canton, who is a Teen-Age member, has to say about the Convention!

Having attended the Convention of the WGMS in Canton, I would like more Teen-Agers to reap the many benefits that such a Convention has to offer.

I MET OUTSTANDING CHRISTIAN PEOPLE. The names in MISSIONARY HORIZONS became very real and living people. The stories were no longer mere facts, but the life work and service of someone, perhaps sitting beside you. It was nothing to chat with someone at dinner one evening, and find at the next session she was to be the featured speaker. When I met these people, I realized fully for the first time how very important our missionary program is.

I WAS GIVEN FOOD FOR THOUGHT — good healthful, nourishing food; in Bible study hours, in the convocation services, and from every speaker who stepped behind the rostrum.

I WAS REVITALIZED. I couldn't help but be happy and enthusiastic every minute of that hot week. I saw at this Convention women who were once the girls of the Teen-Age societies. I then realized that the love for missions and their work is not something you get in one day, but rather a growing thing.

BECAUSE OF THESE THINGS, I hope that many more Teen-Agers will be sent as delegates to future Conventions and that Teen-Age girls will take advantage of such a wonderful opportunity. Put some thought into this and plan and make reservations to the 1957 WGMS CONVENTION, INDIANAPOLIS, IND., JUNE 11-14.

Carol Elizabeth Grunau

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

It cost *Shadrach, Meshach,* and *Abednego* being put in a fiery furnace.

CONGRATULATIONS

to you who have worked so faithfully in the Junior missionary societies across our Church this past year. The following statement will show what an outstanding job you have done:

For the year ending December 31, 1956

Junior Missionary Societies

Societies	Membership	Efficiency
486, gain 5	16,215, gain 679	74%, gain 3%

Contributions

Junior Special	Total to WGMS
$9,038.42, gain $1,101.95	$43,992.57, gain $4,182.44

MEMORY WORK

Memory work is a controversial subject in the field of education today. In our Junior missionary societies there has been little uniformity about the interpretation of what constitutes the right to claim 15 per cent efficiency for memory work and what does not. Some of you are still following the study outline as put out in our literature with good results. Others of you are trying to follow the outline but because each child in your society does not know all the prescribed memory work for his age group, you feel you are not entitled to the 15 per cent for memory work. Others claim 15 per cent if they make an honest effort to complete a little memory work each year. Some of you have asked that the whole thing be re-evaluated.

We all agree that memorization of the Scriptures is desirable and that we want to encourage it. Education today asserts that memory work should not be a thing apart, but that it should fit in with the curriculum and that the subject matter should be understood by the child. That is why it is suggested that the Revised Standard Version be used.

Christian Education has placed the responsibility for the teaching and the memorization of the Scripture on the church school.

The purpose of the Junior missionary society as stated in the Constitution and By-Laws is as follows: "Its object shall be to prepare its members for active Christian service; to lead them to Christ; to instruct them in the needs of mission work and their personal responsibility to it; and through prayer, study, work and gifts to do their part toward sending the Gospel story to the ends of the earth."

We should not completely overlook memory work, but we do interpret this purpose to mean that our primary task as leaders of Juniors is to teach our boys and girls to know and appreciate the missionary enterprise of our denomination and of other Protestant bodies. We are also to inspire our boys and girls with their part in this great enterprise.

Therefore, the quotations of Scripture which we encourage our children to memorize should be missionary passages. The following is a list as suggested by leaders in Christian Education:

Psalm 67	John 3:16-17
1 John 3:1	Matthew 28:19-20
John 15:12	Romans 10:11-15
Acts 1:8	Psalm 96:1-6

1 John 3:16-18

We shall include these in a prominent place in the *Junior Missionary Magazine,* one or two at a time, perhaps repeating the same ones for several months. We shall try this method for a time. Your comments will be appreciated.

If you have a plan that is now working and you want to stick with it, please feel free to do so.

It cost *Stephen* death by stoning.

STILWELL GLEANINGS

ALBERT RAYMOND SMITH

The "welcome mat" was truly out for us when we arrived on the field in the middle of October. Several of the folks surprised us a few nights later with a typical Ozark "pounding." A young man asked his mother if it were going to hurt Rev. Mr. Smith. Contrary to hurting, it was a glad event receiving the many jars of fruit and vegetables, chicken, eggs and butter. Interest has been manifested in good attendance at all services. The church school attendance is usually equal to the enrollment. It is very seldom that anyone leaves after the church school without remaining for the worship service which follows.

We are very much pleased with the evening service. The attendance is usually more than that of the morning; whereas the morning service has our "regulars" with frequent visitors, the evening audience finds many new faces. After a spirited song service of half an hour, a simple Gospel message is given, and the plan of salvation made plain.

The young people meet every Saturday night. All meet in the church for a songfest and prayer. With their present leader, Mrs. Taylor Beaver (formerly Mrs. Jack McLemore), they then go to the cookhouse for their Bible study. The Juniors with Mrs. Albert Smith hold their meeting in the Primary room of the church or the dining room of the parsonage. If any adults accompany the young people, Rev. Mr. Smith leads their Bible study, until it is time for him to go and assist the young people with their handwork, which at the present time is leather tooling.

Through the thoughtfulness of several missionary societies and churches, Christmas was a happy time at Cherokee Hills United Presbyterian Church. Christmas Sabbath morning found the church school attendance swelled, in spite of bad weather. Following the morning service presents were given to all assembled. The teachers had prepared the gifts, coming and choosing appropriate gifts for their classes from the boxes of gifts that had arrived at the mission. For example, the Primary class that day numbered 17, and each child had a large paper sack filled with 10 articles, including — for the girl — dress, doll, color book and colors, socks, panties, story book, toys, etc.; for the boy—jeans, shirt, etc. The adults received a bar of soap, towel and wash cloth, or a picture puzzle. The missionaries sorted the articles and tried to help the teachers give to the best advantage, and with little or no partiality shown, the materials on hand.

The missionary society women, instead of exchanging gifts among themselves at their December meeting, exchanged the names of elderly and shut-in folks. In the afternoon our Travelall and a car, loaded with young people and the missionary family, visited each of these elderly or shut-in folks, singing some carols for them, giving them their gifts and treat, and leaving with a Christmas greeting. On Christmas Sabbath evening the Christmas program, "The Three Gifts," was presented. Following the program a treat was distributed to over 100, purchased with the money gifts sent in. Each person received an apple, an orange, and over a half pound of mixed candy and nuts.

(*Continued on Page* 501)

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

It cost *Peter* a martyr's death.

LEARNING AND PLAYING

How happy is he born and taught
That serveth not another's will;
Whose armour is his HONEST THOUGHT,
And SIMPLE TRUTH his utmost skill.

—H. Wootton

Our denomination has always sought to develop the highest capabilities of those it reaches through its ministry. Such has been true from the earliest beginnings of our work in the southland among the Negroes. In *May We Introduce Negro Missions,* written by Dr. A. K. Stewart, we read that the General Assemblies of 1872 and 1873 gave authorization for securing a suitable location for a normal school for the freedmen. From this action Knoxville College came into being.

Through the years the program of education grew and secondary schools were started in Virginia, North Carolina, Tennessee, and Alabama. Some of these schools have answered the needs of their time and have now been given over to the direction of other agencies.

Quoting from the booklet mentioned before: "While the results of the church's work in these schools are somewhat intangible, we do know that out of these schools have come some of the church's and the nation's most able Negro leaders who would likely never have been discovered and trained without the schools. The Christian influence the teachers exerted on the communities in which the schools were located is a continuing influence for righteousness."

The schools of Wilcox County, Ala., were among the earliest established and are still serving today. The County is assuming more of the expense of the schools but the church still has their full direction, owning and maintaining the buildings also.

The wonderful world of books (Miller's Ferry, Ala., School)

Learning to play together (Prairie, Ala., School)

Daily instruction in Bible is given through the grades in the schools.

What a wonderful opportunity is presented here to open minds and hearts through education. These children are not only given the learning contained in books but also are taught how to play together. Thus foundations for good citizenship are laid early in life. You have had a share in this as you have given your gifts to our Negro Missions.

Hear the Master again as He says, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

STILWELL GLEANINGS

(*Continued from Page* 499)

The Christmas season has been very busy for our clothesroom. People come from miles around to secure clothing, and choose gifts for themselves and loved ones. After the teachers have chosen the gifts for our "regulars," the balance is placed in the clothesroom and moves very swiftly.

We like the thought expressed by a pastor when he sent us a box of used toys. He said that he stressed with his children that they bring a toy that they liked, and not one that they had cast off and didn't care for anymore, that it might be a sacrifice to send it to the mission children. We at the Cherokee Mission appreciate everything you have done for us; we covet your prayers and thank you.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

It cost *Paul* shipwreck and perils.

EDUCATION NOTES

LITERATURE OUTREACH

In October we started the work of the traveling library with the churches in the North Sudan. We visit Khartoum North the first week-end of the month, Khartoum the second, and Omdurman the third. That leaves a week-end at the end of the month for an out-station trip. You will remember that I used to take three weeks making the circuit of the four out-station churches. With two of us to do it now, we are trying the plan of each taking as quick a trip as possible to one place each month. A week ago Rev. Wesley went to Port Sudan and I went to Atbara. This month I shall go to Gedaref and he to Wad Medani. Alternating each month, each place will be visited once every two months. Port Sudan and Gedaref cannot be done in much less than a week, which means making arrangements for the Reading Room if both have to be away. When I have said "we" I have meant myself and Rev. Wesley Stasy, my co-worker. How thankful I am for him; much of the success of our work so far is due to his many abilities. His understanding of the people, his excellent knowledge of Arabic, his ability in writing, and other helps have lent prestige to our work in the eyes of other nationals.

In a few days Rev. Samuel Habib and his wife are expected to arrive from Egypt. He had a year's training in journalism at Syracuse University and is now working with the literacy and literature program in Egypt. He is coming to give a course in writing, emphasizing writing for new literates. We hope his visit will culminate in organizing a Writers' Fellowship from among the national Christians, which should expedite our production of literature in simple Arabic.

—E. Verna Pillow

ADDIS ABABA GIRLS' SCHOOL

School progresses, bringing us joys, sorrows, problems, and satisfactions. We have over 200 girls on our rolls and, as usual, have turned many away. Plans for the new dormitory building are very slow in materializing, but it is hoped that before this dry season is over work will actually have been begun. This year, for the first time, we are four Americans on the staff—two career missionaries and two teachers on short-term contract. It is simply wonderful to be together, yet hard to explain why I personally continue to be so busy and remain so far behind in my bookkeeping and administrative work. I guess it just adds up to the fact that the school is larger and the program more complex than it used to be.

One of the outstanding developments in our school during the past year was the formation and training of a choir. One of our new missionaries while doing language study took the time to sponsor the group. He really did a remarkably fine job with the girls. Whenever I heard them sing in harmony and parts, I marveled because their accomplishments surpassed my fondest expectations. In addition to leading in daily chapel and singing special numbers in the Christmas and Easter programs at school, the choir sang at various places such as Youth for Christ meeting, the Inter-Mission church service, the regular Sabbath morning church service, and for the local Women's International Club. We had good reason to be proud of them.

—Ruth Nichol,
Addis Ababa, Ethiopia

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

It cost *Jesus* His life.

WHAT ONE CHURCH DID!

Following is the January to December 1956 report of the Temperance Educational activities of the Woodland Church of Philadelphia, Pa. This report was submitted by the Temperance and Social Education chairman of the church, Mrs. Ella Doughty, who is largely responsible for this fine program. The pastor is Dr. Vincent Beckett, to whom much credit is also due. We pass this along to demonstrate what can be accomplished in the local church through the continuous, systematic efforts of a dedicated Temperance chairman, a sympathetic, concerned pastor, and countless other loyal leaders and lay people.

Department of Temperance Report for Woodland Church, 1956

Jan. 29—Junior Church——Strip Film, *He Ran a Race.*

Bible School——Three Temperance essays written by Intermediates.

One Temperance essay written by a Senior.

Feb. 19—Commitment Day

Beginners' Dept.—Flannelgraph story, *Mrs. Gray Bunny's Children Still Learning.* Cards to color.

Primary Dept.——Temperance story, *How Joel Became a Choir Boy.* Cards to color.

Junior Dept.——Temperance speech contest, won by Lois Gaul. Leaflets distributed, *It's the Brain that Counts.*

Intermediates, Seniors, and Adult Classes——Speaker, Police Sergeant William Downs. Commitment cards distributed and signed. Leaflets distributed, *It's the Brain that Counts.*

Church Service——Temperance sermon by pastor, Dr. Beckett (he speaks against the liquor traffic often in his sermons).

Commitment to Abstinence calendars used.

May 20—White Ribbon Recruit Service (WCTU)—white ribbon tied on wrists of seven children under six years of age.

June 3—Beginners' Dept.—Color cards and leaflets, *Mary and Her Little Lamb,* distributed.

Primary Dept.——Story, *The Man Who Wanted to Swim Well.* Leaflets distributed.

Junior Dept.——Temperance Bible Quiz. Temperance blotters distributed.

Intermediates, Senior, and Adult Depts.——Intermediate first prize essay read by Joanne Rhodes.

Senior first prize essay presented as speech to Intermediates and Seniors on May 27, to Adults on June 3 by Joyce Rhodes.

(*Continued on Page* 506)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

Does it cost you anything?
—Adapted from *Challenge*

A FEW FACTS

1. There are five boards elected by the United Presbyterian General Assembly—the Boards of Foreign Missions and of Pensions, located in Philadelphia, and the Boards of American Missions, Christian Education, and Administration, located in Pittsburgh.
2. The Women's Board is the popular name of the Board of Directors of the Women's General Missionary Society.
3. WGMS is the abbreviation of Women's General Missionary Society.
4. The Literature Department is under the WGMS.
5. The Literature Department handles organization helps for Women's, Teen-Age, and Junior societies; *Prayer Cycles;* leaflets and booklets on United Presbyterian mission work; Thank Offering supplies.
6. Material for use with the topics outlined in the *Program Calendar* appears in MISSIONARY HORIZONS one month in advance.
7. MISSIONARY HORIZONS and the *Program Calendar* should be ordered from Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.
8. The *Junior Missionary Magazine* should be ordered from Mrs. R. D. Greenaway, 5366 Keeport Drive, K-22, Pittsburgh 36, Pa.
9. The United Presbyterian Book Store is under the Board of Christian Education. It handles Bibles and books of all kinds, including Reading Course books and interdenominational study materials.
10. All visual aids are secured from the Department of Audio-Visual Education, which is a department of the Board of Christian Education.
11. All church school material comes from the Board of Christian Education.
12. Temperance material is sent from the Department of Temperance and Social Education, a department of the Board of Christian Education.

For addresses of the various agencies, see the March issue of **Missionary Horizons**, page 441.

"FREE" LITERATURE

What is it? Material for which no charge is made. In a real sense it is not free. It costs money—more than ever before. That money has to come from some place and that place is the Thank Offering.

Why is it? The material largely is concerned with organization and each society needs it to function most effectively. We want to be sure no society is without its help.

How use it? Efficiently. See that it reaches the proper person, the one who can put its suggestions into practice. *Prudently.* Each member of your executive committee does not need an entire *Officers' Packet*—just the leaflet referring to her office. Each member does not need a Reading Course list—they are to be used as bookmarks in the books as they circulate, then everyone will have opportunity to see them. Every member does not need *American Mission Needs*—just the person entrusted with the planning of projects. These are examples. Do not waste material.

Intelligently. Read it, absorb its contents, and put it into practice for a better society.

PACKETS FROM BOARDS

Presidents of societies and leaders of Teen-Age and Junior societies have received three packets of material during the past year: from the Board of Foreign Missions, the Board of American Missions, and the WGMS. What has happened to that material? Is it lost or has it been put to good use? Some of it should be in your society's file for use with future programs.

READING COURSE

Do not let the circulation of Reading Course books lag during the summer. Now is the time to plan for the distribution of books during vacation time. Will Mrs. A be away in July? Be sure she does not have one of the books on her living room table when she leaves. A book out of circulation for two weeks or a month may mean someone is unable to qualify for an award.

THIS IS YOUR NEIGHBOR

This book appeared too late to be of much use with the theme "Mission Field: U.S.A." but it has value for your mission library. Full of pictures, it shows how changes in U.S. population — age, movement, make-up, etc.—affect the church and how some churches are adapting to new situations and needs through new types of service. Some churches move out into new fields of need; others stay right where they are and work harder than ever. The book draws attention, through the use of questions, to our own need to become better acquainted with the work of our own church and denomination. Some of these questions could be used as the basis for a discussion that could result in greater service for Christ in your own neighborhood.

PROGRAM SUGGESTIONS

APRIL meeting—*The Truth Evangelizes*. Add to the suggestions on the Literature pages of the January and February issues these articles from *The United Presbyterian* for Jan. 20: the cover picture of the new Indian church at Oljato, the article on Indian churches on page 3, "Mission to America" (page 4), and "We Would Be Building" (page 6).

MAY meeting—*The Truth Enlightens*. Add to the suggestions on the Literature page of the February and March issues these items: "Farewell to Frenchburg," page 8 of the Jan. 20 issue, and "Frenchburg Contacts to Continue," page 19 of the Feb. 3 issue of *The United Presbyterian*. The booklet, *May We Introduce Our United Presbyterian Colleges* (free) may be useful.

JUNE meeting — *The Truth Brings Healing*. See March issue of MISSIONARY HORIZONS.

JULY meeting — *The Truth Makes Happy Homes*. How do people live in lands where the United Presbyterian Church is serving? Go through back copies of MISSIONARY HORIZONS, the histories of the foreign fields, and the three Junior picture-story books (*Adwok of the South Sudan*—10¢; *Ibrahim of Egypt*—20¢; *Zeinab of the North Sudan*—15¢) and study the pictures of houses and people. Small models of the homes may be made from brown or gray construction paper. People may be made from pipe cleaners with buttons for heads and dressed to look like the pictures. Or make a poster for each field, showing houses and people.

For the program itself you might try a letter-reading meeting. Using the material in the June issue of HORIZONS and any other information you can gather, have a number of members write letters such as a woman of our church in Pakistan, Egypt, Warm Springs, etc. might write to tell the women of the church in Smithfield, North Dakota, about homes in her land, and how the knowledge of Christ is changing

home life. Have the letters read at the meeting and use the model homes or the posters as illustrations.

AUGUST meeting—*The Truth Unites.* If you can secure as a speaker someone who attended the 1957 Convention in Indianapolis, that would be fine. If not, plan your own report from the material in the July-August issue of HORIZONS. The Convention report might be divided in several ways—several women might be assigned to bring the highlights of each day; each woman might be given a topic — worship, speakers, business, conference reports, etc. However the material is divided, the talks should be brief and to the point.

THIS AND THAT

Those who are using the *Program for New Societies* see "Doing Things Together" in *The United Presbyterian* for Jan. 20 in connection with Session VIII.

Continue to watch for pertinent articles and stories that could be used with the study of "Christ, the Church and Race" in the fall months.

1957 *Catalog* corrections. Page 4—the price of *May We Introduce Negro Missions* is 35¢. Add also here *May We Introduce Church Extension*—35¢. Page 7 under Junior Organization—remove *Study Outline.* Suggestions for Bible memory work will hereafter appear in the *Junior Missionary Magazine.*

TEMPERANCE AND SOCIAL EDUCATION

(*Continued from Page* 503)

Leaflets, *Abstinence is Good Sense,* distributed.

Sept. 30—Junior Church——Strip Film, *The Chance of a Lifetime.*
Temperance solo and two recitations.

Oct. 28—World Temperance Sunday

Beginners' Dept.——Flannelgraph, *Mr. Beer Bottle Takes a Walk.*
Coloring cards, *The Smart Little Bird.*

Primary Dept.——Temperance story and coloring cards (same).

Junior Dept.——Leaflets distributed, *Abstinence is Good Sense.*

Intermediates, Senior, and Adult Depts.——Film, *It's the Brain that Counts.*
15-minute talk by Police Sergeant William Downs.
Leaflets, *My Car and Whiskey Killed a Baby,* and *Why Abstain* distributed.
5,000 Christmas for Christ seals distributed in Bible School and church.

* * * * *

All missionary societies have a five-minute Temperance report each month. Junior Church has a strip film or Temperance talk the fifth Sabbath of month.

LEGISLATION

The various state and national bills concerning liquor are constantly kept before the church, being posted on bulletin boards on the first and basement floors. Everyone is urged to write letters favoring the good bills and protesting the bad ones to the proper officials.

WE SALUTE THE WOODLAND CHURCH FOR THIS INTELLIGENT PROGRAM! WHO WILL BE NEXT TO SEND IN SUCH A REPORT?

TRIBUTES

Nancy B. Blair

The members of the Women's Missionary Union of the Sixth United Presbyterian Church, Pittsburgh, Pa., pause to pay loving tribute to the memory of Nancy B. Blair who was taken by death Nov. 25, 1956. Until three years ago when she became ill, Nancy attended the meetings of our society regularly and served willingly in many different capacities. She had a winsome, cheerful personality, a ready wit, and had the admirable quality and ability to do well anything she was asked to do. Among the many who will cherish the memory of Nancy's friendship are those who knew and loved her as their Junior missionary leader at the Second Church, Pittsburgh.

We are grateful for her life among us and, while we shall miss her, we are happy in the thought that Nancy is enjoying those things which the Lord has prepared for those who love Him.

Committee
Emma Sharp
Maud Siviter
Martha Hamilton

Miss Mary F. McGill

Mary F. McGill was called to her heavenly home Dec. 25, 1956. Her association with the Claysville, Pa., United Presbyterian Church dates back to its very beginning.

The women of the msisionary societies will cherish the memory of her devotion, loyalty, cheerfulness, kindly interest in youth and aged alike, and her smile that ever reflected her Christian character. To know her was to love her.

We extend sincere sympathy to her family and friends.

The Committee

Mrs. Louise McCreight

"Blessed are the dead who die in the Lord, for they do rest from their labors, and their works follow after them." Our beloved friend and co-worker, Mrs. Louise McCreight, entered into this blessed estate on Dec. 30, 1956, after several years of invalidism. She had been for 25 years one of the most faithful, devoted, and efficient members in the WMS, the Women's Bible Class, the Board of Deacons, and in all the activities of her Church, the United Presbyterian Church of Blairsville, Pa.

We cherish the memory of her devoted service, and her example of outstanding faithfulness to her Master, which we should endeavor to follow.

We commend her beloved daughter, and her many friends, to the loving care of our compassionate Heavenly Father, "who doeth all things well."

The WMS and Women's Bible Class

Mrs. Sadie Wilson
Mrs. Alma White

The Women's Missionary Society of the New Salem, Ohio, United Presbyterian Church, wishes to pay loving tribute to the memory of Mrs. Sadie Wilson and Mrs. Alma White, who have been called to their heavenly home. The memory of their loyalty will long remain in the hearts of their friends.

The Society

Mrs. A. H. Phillips
Mrs. W. H. Scott

The Women's Missionary Society of Union United Presbyterian Church, Gayly, Pa., wishes to pay loving tribute to two of its members. Mrs. A. H. Phillips was called to her eternal home Jan. 11, 1957. She had passed the age of fourscore and ten, and had been a member of Union Church for seventy-five years.

Mrs. W. H. Scott passed away suddenly, Sabbath morning, Dec. 9, 1956. She had served as president of the Missionary Society and was a faithful worker in the WCTU. We are thankful for their faithfulness to the Church and their devotion to Christian service. We shall cherish their memory and extend our sincere sympathy to their families.

Committee

Mrs. H. Ross Hume

The Women's Missionary Society of the Canonsburg, Pa., United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Louise H. Hume, wife of our former beloved pastor, the late Dr. H. Ross Hume.

Mrs. Hume passed away Feb. 1, 1957, after a lingering illness. She was a Life Member of the Missionary Society, and served in various capacities during her 34 years as a faithful member.

Mrs. Hume will long be remembered for her cultural contributions to the community, having taught psychology to the student nurses of the Canonsburg Hospital for several years. She also served as president of the Canonsburg Women's Club.

She was a great lover of nature, especially flowers, and was widely known for her beautiful arrangements and her judging ability.

Mrs. Hume will be missed not only by the members of her own church, but by her large circle of friends in the community.

To her daughter and two sons we extend our deepest sympathy.

Committee

(*Continued on Inside Back Cover*)

MISSIONARIES UNDER BOARD OF AMERICAN MISSIONS
702 Publication Building, Pittsburgh 22, Pennsylvania

PRESBYTERIAL WORK

Anderson, Rev. A. Merle—10 Dalton Dr., Buffalo 23, N. Y.
Anderson, Rev. Robert R.—12812 Gloria St., Garden Grove, Calif.
Anderson, Rev. Theodore M.—1069 Ridgewood St., Long Beach 7, Calif.
Bardarik, Rev. George—2059 Quail Ave., Lakewood 7, Ohio
Barnes, Rev. R. Imbrie—Box 8, King Hill, Idaho
Bates, Rev. F. E.—P. O. Box 1700, Telluride, Colo.
Beattie, Rev. William—115 Marjorie Dr., Kenmore 23, N. Y.
Boder, Rev. William D., Jr.—4604 Beacon Hill Rd., Columbus 4, Ohio
Booher, Rev. O. Russell—E. 953 38th, Spokane 36, Wash.
Bovard, Rev. William J.—Kline and Laurel Rds., Lewiston 2, N. Y.
Brown, C. C., D.D.—625 Jeff Davis Ave., Selma, Ala.
Brownlee, Rev. John C.—1145 Hammond Ave., Waterloo, Iowa
Buchanan, Rev. Robert L.—5428 Youngridge Dr., Pittsburgh 36, Pa.
Butler, Rev. William E.—8744 Fox Park Dr., St. Louis 23, Mo.
Byers, Rev. Ross—Highway 18, New Castle, Pa.
Campbell, Rev. David A.—152 Trenton Rd., Fairless Hills, Pa.
Chandler, Rev. E. N.—R. D. 7, Greeneville, Tenn.
Dailey, Rev. Kenneth S.—Clearfield, Iowa
Davis, Rev. James I.—2600 Lakeview Ave., Dayton 8, Ohio
Donaldson, Rev. Ralph M.—Frenchburg, Ky.
Dungee, Rev. John R.—439 W. Rock Spring St., Henderson, N. C.
Edie, Rev. Ralph A.—Stanwood, Iowa
Franklin, Rev. Robert E. Lee—R. D. 1, Earlham, Iowa
Hall, Rev. C. Kenneth—R. D. 1, Mowry-Gilhall Rd., Clairton, Pa.
Harper, Rev. William M.—Derr Road, R. D. 3, Springfield, Ohio
Hawthorne, Rev. Donald C.—14430 E. Bora Dr., La Mirada, Calif.
Johnson, Rev. Richard E.—115 Normandy Rd., S.W., Seattle 66, Wash.
Jolly, Rev. Donald W.—18708 Paseo Lado Dr., Saratoga, Calif.
Jones, Rev. Franklin T.—1940 First Ave., N.W., Cedar Rapids, Iowa
Kalsbeek, Rev. T. W.—R. D. 4, Box 794, Loveland, Ohio
Kauffman, Rev. Donald T.—102 Henderson Pl., R. D. 3, Syracuse, N. Y.
Kress, Rev. Cloyd E.—8580 N. Central Ave., Indianapolis 20, Ind.
Lambert, Rev. Roy F.—7289 Williams Lake Rd., Pontiac, Mich.
Lash, L. Roy, D.D.—164 E. 65th St., Long Beach 5, Calif.
Link, Rev. Charles E.—712 Sandia Ave., La Puente, Calif.
Marsh, Rev. Hugh—1312 N. West St., Wichita, Kan.
McAuley, Rev. Ralph B.—220 Shepley Dr., St. Louis Co., St. Louis 15, Mo.
McConnell, Rev. James G.—1026 Armour Lane, Wichita, Kan.
McDonald, J. O., D.D.—2928 Densmore St., Toledo 6, Ohio
Morris, Rev. Willard—2825 S. 91st St., West Allis 14, Wis.
Ogborne, Rev. A. Roy—51 Kensington Lane, Brookside, Newark, Del.
Peters, Rev. William T., Jr.—2426 Union Blvd., St. Louis 13, Mo.
Phillippe, Rev. William R.—87 Prince Frederick, Bridgeport, Pa.
Pinkerton, Rev. William F.—6526 Robertson Dr., Boise, Idaho
Powers, Rev. John E.—R. D. 4, Cedar Creek, Greeneville, Tenn.
Reed Rev. Ralph—248 Lincoln Ave., Brooklyn 8, N. Y.
Reese, Rev. James F.—R. D. 1, Box 27, Camden, Ala.
Reynolds, Rev. A. L.—1200 E. 62nd St., Chicago 37, Ill.
Rounce, Rev. Robert A.—50 Elmview, Tonawanda, N.Y.
Rupe, Rev. F. Orus—Ezel, Ky.
Russell, Rev. J. Dwight—3735 Liberty Rd., Salem, Ore.
Schember, Rev. Raymond W.—584 Secor Rd., Hartsdale, N. Y.
Shaw, Rev. Lloyd—Box 66, Mt. Ayr, Iowa
Simpson, John E., D.D.—4535 Church St., Skokie, Ill.
Skillings, Rev. John W.—1440 Belle Ave., Topeka, Kan.
Smith, Rev. George W.—366 21st St., San Diego 2, Calif.
Smith, Rev. Harold C.—413 Third Ave., Newburgh, N. Y.
Stahmer, Rev. Robert J.—1625 S. Holly St., Denver 22, Colo.
Stewart, Rev. Kenneth L.—2503 Lakeside Ave., N.W., Canton, Ohio
Vail, Rev. John B.—2605 Union Blvd., St. Louis 13, Mo.
Venn, Rev. Frank A.—2839 Broadway, Bellingham, Wash.
Wadsworth, Rev. James E.—2212 Atkinson, Detroit 6, Mich.
Wigley, Rev. James E., Jr.—423 Orchard Pl., Meadville, Pa.
Wilson, Rev. C. H.—326 N. Jackson St., Athens, Tenn.
Zamzow, Rev. Elmer C.—Yakima Terrace, Rt. 1, Box 151, Richland, Wash.

AMERICAN INDIAN WORK

Gordon, Rev. David F.—Oljato Christian Mission, Kayenta, Ariz.
Machamer, Rev. E. W.—Warm Springs, Ore.
Park, Dr. David W.—Tama, Iowa
Patterson, Rev. Fred C.—Oljato Christian Mission, Kayenta, Ariz.
Penney, Mr. E. A.—Simnasho Mission, R.F.D., Warm Springs, Ore.
Smith, Rev. Albert R.—R. D. 1, Stilwell, Okla.
Todecheene, Mr. Cecil, Interpreter—Oljato Christian Mission, Kayenta, Ariz.

SYNODICAL FIELD SECRETARIES

Braun, Herbert, S.T.D.—338 Abington Ave., Glenside, Pa.
Butler, Vernon, Ph.D.—1156 Grafton Ave., Dayton 5, Ohio
Dodds, Albert W., D.D.—4 W. Laurel Ave., New Castle, Pa.
French, William H., D.D.—1915 40th St. Pl., Des Moines 10, Iowa
Lobaugh, Harold E., D.D.—5529 W. 13th St., Topeka, Kan.
Mansfield, R. W., D.D.—210 Curtis St., Pittsburgh 35, Pa.
Moore, J. I., D.D.—1223 22nd St., N.E., Canton 4, Ohio
Safford, M. DeWitt, D.D.—2675 S. W. Brae Mar Court, Portland 1, Ore.
Wilson, Harold S., D.D.—66 W. Hopkins Ave., Fresno 6, Calif.
Vellenga, J. J., Th.D., D.D.—1040 E. Third Ave., Monmouth, Ill.

PRESBYTERIAL AND CHURCH SCHOOL MISSIONARIES

Bullard, Miss Louise—Triadelphia, W. Va.
Dickey, Miss Jean—51 Grant St., Fairview, N. J.
Haskins, Mrs. Mae D.—R. R. 3, Girard, Kan.
Lewis, Mrs. Joyce—1200 E. 62nd St., Chicago 37, Ill.
Neale, A. M., D.D.—125 Arlington Ave., N.W., Canton 8, Ohio
Ng, Rev. William D.—5327 Shriver Ave., Des Moines, Iowa
Partington, Miss Dorothy—Westland, Pa.
Russell, Mrs. R. G.—36 Church St., Burgettstown, Pa.
White, Mrs. A. Charles—Overlook Court, Bellaire, Ohio
Wilcox, Thomas—9458 Northfield Rd., Northfield, O.

HOSPITALS

Jane Cook Hospital

Graves, Dr. Donald L., Supt.—Frenchburg, Ky.
Lundquist, Miss Glendine, R.N., Supervisor—Frenchburg, Ky.
Brooks, Mrs. Emma, Dietitian—Frenchburg, Ky.
Johnson, Miss Joan, Office—Frenchburg, Ky.
McCoy, Miss Delores, P.N.—Frenchburg, Ky.
Muse, Miss Susie, P.N.—Frenchburg, Ky.
Olson, Miss Bernice, Technician—Frenchburg, Ky.
Phelps, Mrs. Berna, L.P.N.—Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.—Henderson, N. C.
Allen, Miss Gertrude, R.N.—Henderson, N. C.

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret—U. P. Home, Washington, Iowa
Courter, Miss Ruth—Winfield, Iowa
Williams, Mrs. N. D.—Miller's Ferry, Ala.
White, D. F., D.D.—825 First Ave., Selma, Ala.

EDUCATIONAL WORK

EZEL SCHOOL

*Heagen, Supt. William A. — Ezel, Ky.

High School

*Murphy, Principal Ottis — Ezel, Ky.
*Calderwood, Miss M. Ruth — Ezel, Ky.
*Dorsey, Mr. Albert H. H. — Ezel, Ky.
*Dorsey, Mrs. Albert H. H. — Ezel, Ky.
*Dunn, Mr. Benjamin — Ezel, Ky.
Hawthorne, Miss Zillah — Ezel, Ky.
*Heagen, Mrs. William A. — Ezel, Ky.
*Helton, Mr. Glenn — Ezel, Ky.
*Helton, Mrs. Glenn — Ezel, Ky.
*Henry, Mrs. Duncan C. — Ezel, Ky.
*Newcomb, Miss Elizabeth — Ezel, Ky.
*Parchman, Miss Mabel — Ezel, Ky.

Grade School

*Little, Mrs. Virgil — Ezel, Ky.
*McGeoch, Mrs. Ann Adair — Ezel, Ky.
*McGuire, Miss Mayme — Ezel, Ky.
*Motley, Mrs. William — Ezel, Ky.
*Murphy, Mrs. Ottis — Ezel, Ky.
*Mynhier, Mrs. Nathan R. — Ezel, Ky.
*Nickell, Mrs. Everett — Ezel, Ky.
*Rowland, Mr. Conrad A. — Ezel, Ky.
Tague, Miss Marilyn — Ezel, Ky.
*Ward, Mrs. Marshall — Ezel, Ky.
*Wheeler, Miss Florence E. — Ezel, Ky.

Staff

Blevins, Mr. Raymond — Ezel, Ky.
Blevins, Mrs. Raymond — Ezel, Ky.
Carr, Mrs. Gladys — Ezel, Ky.
Centers, Mr. Courtney — Ezel, Ky.
Centers, Mrs. Courtney — Ezel, Ky.
Ferguson, Mr. J. W. — Ezel, Ky.
Hulick, Mrs. Eliza — Ezel, Ky.
Nickell, Mrs. William — Ezel, Ky.

FRENCHBURG SCHOOL

*Wells, Supt. Adrian — Frenchburg, Ky.

High School

*Burtner, Mrs. Louise — Frenchburg, Ky.
*Childs, Miss Alice — Frenchburg, Ky.
*Colson, Miss Catherine — Frenchburg, Ky.
*Holbrook, Mr. Price, Jr. — Frenchburg, Ky.
*Hughes, Mrs. Alice — Frenchburg, Ky.
*Koontz, Miss Ella Mae — Frenchburg, Ky.
*Leveridge, Miss Ann — Frenchburg, Ky.
Mayfield, Mr. Norman — Frenchburg, Ky.
*McDowell, Miss Esther — Frenchburg, Ky.
*Ratliff, Mr. Harold — Frenchburg, Ky.
Ulbrich, Miss Ruth — Frenchburg, Ky.

Grade School

*McCauley, Principal Lester — Frenchburg, Ky.
*Bashford, Mrs. Elsie — Frenchburg, Ky.
*Birchfield, Mrs. Irene — Frenchburg, Ky.
*Dyer, Miss Francena — Frenchburg, Ky.
*Heykoop, Miss Lois — Frenchburg, Ky.
*Hieronymus, Mrs. Anna — Frenchburg, Ky.
*Kash, Mrs. Dorothy — Frenchburg, Ky.
*Pecht, Miss Bertha — Frenchburg, Ky.
*Pieratt, Mrs. Naomi — Frenchburg, Ky.

Staff

Metzs, Mr. Jacques — Frenchburg, Ky.
Metzs, Mrs. Jacques — Frenchburg, Ky.
Patterson, Mrs. Clinnie — Frenchburg, Ky.
Phelps, Mrs. Bessie — Frenchburg, Ky.

*Paid by County.

Arlington Institute

Thomas, Supt. K. P. — Annemanie, Ala.
Martin, Miss Amelia — Annemanie, Ala.
Pugh, Mrs. M. C. — Annemanie, Ala.
Southall, Mrs. Alberta, Cook — Annemanie, Ala.
Thomas, Mrs. K. P. — Annemanie, Ala.

Camden Academy

Peoples, Principal A. C. — Camden, Ala.
Boyd, Miss Frances J., Bible — Camden, Ala.
Bridges, Mrs. B. D., Dietitian — Camden, Ala.
Nettles, Mr. S., Maintenance — Camden, Ala.
Peoples, Mrs. Minnie L., Laundress — Camden, Ala.
Primm, Miss Elois A., Bible — Camden, Ala.
Rivers, Mrs. S. W., Girls' Matron — Camden, Ala.

Miller's Ferry School

Ridgeway, Principal B. T. — Miller's Ferry, Ala.
Bridges, Mr. Herman, Maintenance — Miller's Ferry, Ala.
Cunningham, Mrs. Darthular, Clerk — Miller's Ferry, Ala.
Reese, Mrs. Alene, Bible — Miller's Ferry, Ala.
Jones, Mrs. Annie B., Matron — Miller's Ferry, Ala.
McDowell, Mrs. Annie M., Girls' Matron — Miller's Ferry, Ala.

KNOXVILLE COLLEGE

Colston, Dr. James A., President — Knoxville, Tenn.
Adams, Mrs. Rosemary — Knoxville, Tenn.
Alston, Mr. Earl C. — Knoxville, Tenn.
Antley, Mrs. Dorothy Draper — Knoxville, Tenn.
Bell, Mr. Julian — Knoxville, Tenn.
Bell, Mrs. Mabel A. — Knoxville, Tenn.
Bradby, Mr. Porterfield — Knoxville, Tenn.
Brandon, Miss N. Addaline — Knoxville, Tenn.
Brown, Mr. Robert L. — Knoxville, Tenn.
Burden, Mrs. Essie S. — Knoxville, Tenn.
Campbell, Dr. Lee L. — Knoxville, Tenn.
Clark, Mrs. Beatrice — Knoxville, Tenn.
Clark, Miss Frances E. — Knoxville, Tenn.
Clark, Mrs. Lois — Knoxville, Tenn.
Colston, Mrs. W. W. — Knoxville, Tenn.
Cooper, Mr. Wilton — Knoxville, Tenn.
Davie, Miss Mary L. — Knoxville, Tenn.
Davis, Mrs. Eldred — Knoxville, Tenn.
Dean, Mrs. Cupidine — Knoxville, Tenn.
Dean, Mr. Elvin — Knoxville, Tenn.
Delk, Dr. Robert C. — Knoxville, Tenn.
Dennis, Miss Ethel M. — Knoxville, Tenn.
Donaldson, Mrs. Jesse — Knoxville, Tenn.
Ervin, Mrs. Wilma — Knoxville, Tenn.
Fannin, Miss Darlene — Knoxville, Tenn.
Felton, Mrs. Gladys — Knoxville, Tenn.
Fitzpatrick, Dr. Newell C. — Knoxville, Tenn.
Fulton, Mrs. Harriet R. — Knoxville, Tenn.
Gordon, Rev. Frank R. — Knoxville, Tenn.
Griffin, Mr. Alfred — Knoxville, Tenn.
Hamlett, Mr. James — Knoxville, Tenn.
Hardy, Dr. W. S. E. — Knoxville, Tenn.
*Harrison, Mr. Joseph — Knoxville, Tenn.
Harrison, Mrs. Myrtle — Knoxville, Tenn.
Harvey, Dr. Robert — Knoxville, Tenn.
Hatch, Mrs. Sarah — Knoxville, Tenn.
Hickey, Mrs. Nettie C. — Knoxville, Tenn.
Howell, Mrs. Dorothy K. — Knoxville, Tenn.
Kloepfer, Dr. Herman J. — Knoxville, Tenn.
Magliacco, Mr. Hugo — Knoxville, Tenn.
Martin, Mr. Ralph — Knoxville, Tenn.
McArthur, Dr. William H. — Knoxville, Tenn.
McGinnis, Mrs. Daphne — Knoxville, Tenn.
McGinnis, Mr. James — Knoxville, Tenn.
Moorman, Miss Barbara — Knoxville, Tenn.
Morton, Rev. Charles — Knoxville, Tenn.
Morton, Mrs. Jean — Knoxville, Tenn.
Mungen, Mr. Robert — Knoxville, Tenn.
Olden, Miss Florence — Knoxville, Tenn.
Parker, Mrs. P. H. — Knoxville, Tenn.
Payne, Mr. Charles — Knoxville, Tenn.
Pickett, Mrs. Armentine — Knoxville, Tenn.
Reyes, Mr. Joseph — Knoxville, Tenn.
Reynolds, Mr. Christopher — Knoxville, Tenn.
Robinson, Mrs. Mozelle — Knoxville, Tenn.
Rodemann, Dr. William — Knoxville, Tenn.
Russell, Mrs. Lois — Knoxville, Tenn.
Schlageter, Mr. Robert — Knoxville, Tenn.
Stewart, Miss Mary E. — Knoxville, Tenn.
Ward, Mrs. Mildred — Knoxville, Tenn.
Weir, Miss Mabel — Knoxville, Tenn.
Weiss, Dr. Samuel A. — Knoxville, Tenn.
Wellman, Mrs. Mildred — Knoxville, Tenn.
Whetstone, Miss Rea — Knoxville, Tenn.
White, Mr. Eddie C. — Knoxville, Tenn.
Williams, Miss Florence — Knoxville, Tenn.
Word, Miss Norma S. — Knoxville, Tenn.

*On Leave

Prairie School

Peters, Principal William T. — Prairie, Ala.
Peters, Mrs. William T., Teacher — Prairie, Ala.

Bible Teachers

Hudley, Mrs. James — Chase City, Va.
Paige, Mrs. Marcella, Recreational — 2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva — Henderson, N. C.

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for **railroad freight and express** are different:

Ezel School — Mt. Sterling, Ky.
Frenchburg School — Mt. Sterling, Ky.
Prairie School — Catherine, Ala.
Miller's Ferry School — Camden, Ala.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Ammon, Rev. and Mrs. Eugene H., 1953——Assiut
Bailey, Dr. and Mrs. Ewing M., 1926——P. O. Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955——Cairo
Brownlee, Miss Helen R., R.N., 1931——Assiut
Clark, Dr. and Mrs. Roy, 1955——Box 65, Tanta
Dawson, Miss Mary Frances, LL.D., 1922——Cairo
Dunlap, Mrs. Ada A., 1924——Assiut
Dye, Miss Marjorie J., 1951——Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915—Box 1422, Cairo
Finney, Miss Lois M., 1953——Cairo
Fleming, Rev. K. G., 1940——37 Sidi Metwalli, Alexandria
French, Miss Elsie M., LL.D., 1909——Cairo
Gersiek, Miss Eleanor L., 1955——Cairo
Glass, Miss Martha C., 1921——Luxor
Grether, Miss Eulalia D., 1929——Tanta
Grimes, Miss Alice M., 1924——Cairo
Hamilton, Miss Faith E. 1954——Luxor
Jacobsen, Miss L. Katherine, 1954——Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926——Benha
Lorimer, Rev. and Mrs. John G., 1952——37 Sidi Metwalli, Alexandria
Markley, Miss Mary L., 1954——Assiut
McClanahan, Rev. Paul H., 1947——Assiut
McClellan, Miss Beatrice H., 1948——Luxor
McCreery, Mr. Everett W., 1930——Assiut
McFarland, Miss M. Evelyn, 1919——Cairo
McGill, Rev. and Mrs. W. A., 1937—Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918——Fayoum
Meloy, Miss Sarah B., Litt.D., 1923——Cairo
*Morrison, Rev. and Mrs. George E., 1950——Luxor
Nolin, Rev. and Mrs. Kenneth, 1955——Cairo
Nolin, Miss Ruth L., 1955——Cairo
Patterson, Miss Venna R., 1924——Alexandria
Patton, Miss Frances M., 1922——Mansura
Quick, Rev. and Mrs. Bernard E., 1954——Minia
Roy, Miss Martha A., 1938——Cairo
Seiver, Mrs. Rachel T., 1925——Fayoum
Skellie, Dr. and Mrs. Walter J., 1924——Assiut
Squires, Miss Norma Lee, 1954——Tanta
Tait, Miss Marie F., 1925——Assiut
Tedford, Miss Alberta A., R.N., 1947—Box 65, Tanta
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939——Tanta
Thompson, Miss Mary L., LL.D., 1917——Assiut
Turnbull, Mr. Robert M., 1950——Assiut
Walker, Miss Helen M., 1930——Assiut
Wilson, Miss Elizabeth M., 1932——9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921——Minia

On Furlough

Allen, Mr. and Mrs. Judson W., 1950——100 N. Phillips Ave., Sioux Falls, S. D.
Baker, Mrs. Sara E., 1950——% C. W. Dick, R.D. 7, Butler, Pa.
Cooke, Miss Mildred M., R.N., 1954——85 McGill St., Smith Falls, Ont., Canada
Fleming, Mrs. K. G., 1940——314 Bailey Ave., Pittsburgh 11, Pa.
Kraft, Dr. and Mrs. Norman A., 1949——9702 Barwell Terrace, Brooklyn 9, N.Y.
Martin, Miss Helen J., Ped.D., 1915——608 North Ave., Pittsburgh 21, Pa.
McClanahan, Mrs. Paul H., 1947——5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
McGeoch, Dr. and Mrs. H. A., 1920——155 Lakeside Dr., New Concord, Ohio
Nolin, Mr. and Mrs. W. W., 1922——1938 High St., Cuyahoga Falls, Ohio
Noordewier, Miss Helen J., 1921——1104 Sigsbee St., S.E., Grand Rapids, Mich.
Sutton, Miss Inez M., 1949——235 E. 49th St., New York 17, N.Y.
Turnbull, Mrs. Robert M., 1950——800 Plum St., Atlantic, Iowa
Watkins, Rev. and Mrs. C. B., 1944——1120 N. Highland Ave., Pittsburgh 6, Pa.

**Work, Miss Margaret A., 1924——E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Gibson, Rev. Richard, 1955——3485 McTavish, Montreal 2, Canada

Short-Termers

Aigner, Miss Wanda, 1956——Cairo
Anthony, Miss Lillian D., 1956——Assiut
Bender, Miss Elsie L., 1955——Cairo
Blair, Miss L. Vernelle, 1952——Cairo
Copeland, Miss Carolyn J., 1956——Cairo
Cushman, Miss Dorothy H., 1955——Cairo
Dillon, Miss Lela, 1954——Assiut
Edie, Miss Evelyn C., 1955——Cairo
Edson, Miss Jessie E., 1955——Cairo
Fowler, Mrs. Jessie A., 1955——Assiut
French, Miss Mildred P., 1956——Cairo
Galloway, Miss Helen B., R.N., 1954——Assiut
Galloway, Miss Neva J., 1954——Cairo
Grohman, Miss Margaret D., 1956——Tanta
Hesselink, Miss Alice, 1956——Assiut
Jaspers, Miss Marjorie, 1956——Alexandria
Martin, Miss Jacqueline, 1955——Alexandria
Mason, Mrs. Ilma M., 1955——Cairo
McClymonds, Miss Elsie M., 1955——Assiut
McConkey, Miss Eunice, R.N., 1955——Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955——Assiut
Meloy, Mr. and Mrs George, 1955——Alexandria
Murdock, Miss Joan, R.N., 1955——Alexandria
Parkinson, Mr. and Mrs. Donald M., 1954——Assiut
Patterson, Miss Lois M., 1954——Assiut
Phelps, Miss Carolyn A., 1954——Assiut
Reed, Mrs. Fay 1941——Assiut
Reed, Mr. John M., 1956——Assiut
Soule, Miss Lucy J., 1952——Alexandria
Stultz, Miss Jean E., 1955——Box 65, Tanta
Wagner, Miss Donna Lee, 1956——Cairo
Yeckel, Mrs. Pearl M., R.N. 1955——Box 65, Tanta

Under Appointment—Short Term

Wright, Miss Dorothy E., 1956——Jane Cook Hospital, Frenchburg, Ky.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952——Sialkot City
Ballantyne, Miss Margaret E., 1941——Sangla Hill
Black, Miss R. Jean, 1921——Pasrur
Brown, Miss Frances E., 1927; 1937——Lyallpur
Brown, Dr. and Mrs. J. D., 1936——Gujranwala
Brownlee, Miss Theresa I., 1922——Sialkot City
Campbell, Miss Audrey C., 1953——128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953——Taxila
Christy, Dr. and Mrs. Norval E., 1947——Taxila
Christy, Dr. and Mrs. W. C., 1938——Gujranwala
Cummings, Dr. and Mrs. J. B., 1923——Rawalpindi
Drake, Miss Edith M., 1947——Sheikhupura
Fehlman, Miss Margaret J., 1913——128 Burton Road, Rawalpindi
Glassman, Rev. and Mrs. E. H., 1947——Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953——Sialkot City
Hartig, Miss Evva P., R.N.A., 1924——Jhelum
Hewitt, Miss Eva M., 1930——Pasrur
Hill, Miss Alice G., 1938——Sargodha
Hunsberger, Miss Reba C., M.D., 1921——Taxila
Lewis, Miss Barbara A., 1953——% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920——Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948——Gujranwala
MacLachlan, Miss Laura R., 1938——Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937——Sialkot City
Miller, Rev. and Mrs. Paul A., 1920——Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924——Taxila
Peterson, Miss Marian T., 1920——Gujranwala
Purdy, Miss Gene A., 1954——Sialkot City
Reynolds, Miss Laura, 1924——Sargodha
Scott, Miss Louise E., 1916——Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949——Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917——Gujranwala
Stewart, Dr. and Mrs. R. R., 1916——Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956——Gujranwala

*Associate.
**Leave of absence for family reasons.

Sutherland, Rev. and Mrs. William, 1918——Taxila
Tebbe, Dr. and Mrs. Robert F., 1949——Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947——Sialkot City
Weede, Miss Helen V., 1928——Campbellpur
White, Miss Josephine L., 1951——Sialkot City
*Wilder, Rev. and Mrs. John W., 1954——Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922——2918-F Regent St., Berkeley 5, Calif.
Ardrey, Miss Ruth I., 1924——826 S. Ogden St., Denver, Colo.
Brown, Dr. and Mrs. O. A., 1951——1074 Casgrain Ave., Detroit 9, Mich.
Cash, Miss Marie E., R.N., 1926——R.D. 5, Lebanon, Ind.
Cathcart, Miss M. Evelyn, Ped.D., 1925——605 W. Redwood, Marshall, Minn.
Foster, Dr. and Mrs. Robert A., 1923——152 Waugh Ave., New Wilmington, Pa.
Harkness, Rev. and Mrs. John D., 1941——154 Waugh Ave., New Wilmington, Pa.
Milne, Dr. and Mrs. Hugh M., 1922——Scotch Ridge, R.R. #1, Carlisle, Iowa
Pulliam, Rev. and Mrs. Paul R., 1953——19056 Strathern, Reseda, Calif.
Ross, Dr. and Mrs. W. H., 1918——Ewing, Nebr.
Vroon, Dr. and Mrs. John, 1941——1121 Neland Ave., S. E., Grand Rapids, Mich.

Under Appointment

Gittings, Mr. and Mrs. James A., 1957——836 N. Highland Ave., Pittsburgh 6, Pa.
McCurry, Rev. and Mrs. Don M., Jr., 1956——85 Sherman St., Apt. 6, Hartford 5, Conn.
Noble, Rev. and Mrs. Robert E., Jr., 1956——512 N. Second St., Apollo, Pa.
Swenson, Miss H. Janet, 1956——% Miss Marg Davis, 560 W. 165th St., New York 32, N. Y.

Short-Termers

Calderwood, Rev. and Mrs. Donald H., 1956——Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956——Sialkot
Dye, Dr. and Mrs. David L., 1955——Rawalpindi
Feenstra, Miss Marjorie L., R.M.T., 1954——United Christian Hospital, P.O. Forman Christian College, Lahore
James, Miss Eloise L., 1956——Sandes Home, Upper Topa, Murree Hills
McCulloch, Mr. Lawrence R., 1955——Rawalpindi
Vos, Miss Helen P., R.N., 1954——United Christian Hospital, P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955——Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922——Pathankot
Lamont, Miss S. Jane, 1928——Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949——Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944——Gurdaspur
Ramsey, Miss Willa M., 1921——Pathankot
*Taylor, Dr. and Mrs. John C., 1955——Landaur, U.P.
Trimble, Miss Vivian L., 1921——Pathankot
*VanGeyt, Dr. Virginia L., 1955——% Medical Center, Ludhiana

Short-Termers

Atwater, Mr. and Mrs. Charles, 1952——Landaur, U.P.
McKissick, Miss Dorothea, 1952——Landaur, U.P.

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946——Doleib Hill, via Malakal
Anderson, Dr. and Mrs. J. Lowrie, 1924——Malakal
Anderson, Rev. and Mrs. W. B., 1951——Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952——Atbara
#Crandall, Rev. and Mrs. C. Lee, 1949—Akobo, U.N.P.
Day, Miss Beverly J., 1953——Khartoum North
Deemer, Rev. and Mrs. James R., 1954——Omdurman
Galloway, Rev. and Mrs. Willard M., 1948——Box 77, Omdurman
Gordon, Dr. and Mrs. Robert G., 1946——Nasir, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954——Malakal
#Huisken, Miss Lillian, R.N., 1949——Akobo, U.N.P.
Jordan, Mr. Charles, 1947——Akobo, U.N.P.
#Kats, Miss Wilma, 1946——Malakal
Matthews, Miss Aleta J., 1947——Khartoum North
McClellan, Miss Marguerite M., 1926——Wad Medani

#Reformed Church in America

McLaughlin, Rev. and Mrs. S. Robb, 1946——Ler, via Adok, White Nile Mail Service, U.N.P.
Peters, Mr. and Mrs. Harold R. C., 1955—Omdurman
Philips, Rev. and Mrs. W. H., 1948——El Obeid
Pillow, Miss E. Verna, 1930——Khartoum
Pollock, Mr. and Mrs. Edward O., 1946—Nasir, U.N.P.
Roode, Dr. and Mrs. Albert G., 1946——Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942——Obel via Malakal
#Sarr, Miss Roxanna, R.N., 1956——Omdurman
#Schuiteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917——Khartoum
Stewart, Miss Evelyn, 1952——Omdurman
#Swart, Rev. and Mrs. Robert, 1948——Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951——Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950——Malakal
Turk, Miss Frances, R.N., 1921——Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949——Ler via Adok, U.N.P., White Nile Mail Service
Walker, Rev. and Mrs. Harold T., 1946——Box 100, Gedaref
Webb, Mr. and Mrs. E. A., 1946——Khartoum
West, Dr. and Mrs. James A. T., 1953——Ler, via Adok, U.N.P., White Nile Mail Service
Wilson, Rev. and Mrs. Talmage, 1955——Omdurman

On Furlough

Farquhar, Miss Marian I., 1945——Garner, Iowa
Finley, Dr. and Mrs. Leander, 1925——6815 McCallum St., Philadelphia 19, Pa.
#Hoekstra, Rev. and Mrs. Harvey T., 1948——55 Elizabeth St., Hartford 5, Conn.
Jordan, Mrs. Charles, 1947——464 Oneida St., Pittsburgh 11, Pa.
Kenagy, Miss Rosaltha, 1950——630 Park Ave., Omaha, Neb.
McKnight, Miss Mary Jane, 1922——309 Entrance Dr., Ellwood City, Pa.
Meloy, Rev. and Mrs. Robert H., 1945——Apt. D-1, 44 Alexander St., Princeton, N. J.
Rankin, Miss Dorothy L., 1946—R.R. #2, Xenia, Ohio
#Sikkema, Mr. and Mrs. LaVerne, 1948——Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Smith, Miss Mary K., M.D., 1944—North Bend, Nebr.
Wilson, Rev. and Mrs. Alexander C., 1951——Payne Apts., 38 Alexander St., Princeton, N. J.
Wilson, Miss Ruth E., 1951——235 E. 49th St., New York 17, N.Y.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956——Box 287, Minneola, Kan.
Koehler, Rev. and Mrs. John, 1956——115 Sherman St., Hartford 5, Conn.

Short-Termers

Adams, Miss Irene M., 1954——Khartoum North
Banuat, Miss Marjorie A., 1956——Omdurman
Billica, Rev. and Mrs. Willard C., 1955——Malakal
Campbell, Miss Minerva M., 1954——Atbara
Carlson, Mr. Edwin C., 1956——Omdurman
Kelker, Miss Audrey H., 1955——Khartoum North
Nichol, Mr. Gerald, 1956——Omdurman
Parr, Mr. and Mrs. Monte E., 1955——Pibor, via Akobo, U.N.P.
Ploen, Mr. Richard, 1954——Omdurman
Turner, Miss A. Katie, 1955——Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922——Sayo, Dembi Dollo
Ens, Miss Anna H., 1956——Addis Ababa
Faught, Miss Marjorie, R.N., 1933——Box 1111, Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954——Addis Ababa
Halewood, Miss Eileen, R.N., 1947——(Ghimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956——Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947——(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955——Addis Ababa
Knieriemen, Miss Norma H., R.N., 1953——Sayo, Dembi Dollo
Kurtz, Rev. and Mrs. Harold, 1955—Maji, Addis Ababa
Lusted, Miss Marie, R.N., 1955——Addis Ababa
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Dembi Dollo
McCreery, Miss Ruth E., 1950——Addis Ababa
McGeary, Miss Hazel J., 1946——(Maji) address Addis Ababa
Nichol, Miss Ruth M., 1933——Addis Ababa

Pollock, Mrs. Nessie F., R.N., 1942_Maji, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955_____
_____Pokwo, Dembi Dollo
Russell, Mr. Fred, 1920_____Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955_____
_____Sayo, Dembi Dollo
Yilek, Miss Joan E., 1948____Pokwo, via Dembi Dollo

On Furlough

Russell, Mrs. Fred, 1920__P.O. Box 1063, Quincy, Wash.
Russell, Rev. and Mrs. Murray, 1952_____
_____1330 Portia St., Los Angeles 26, Calif.
Walker, Mrs. Ruth L., 1923_% Miss Lena B. Lobaugh, 1425 Rhode Island Ave., N.W., Washington 5, D.C.
West, Mr. and Mrs. Phil R., 1923_____
_____2976 Redwood, San Diego, Calif.

Under Appointment

Strong, Rev. and Mrs. Albert C., 1957_____
_____616 N. Highland Ave., Pittsburgh 6, Pa.

Short-Termers

Anderson, Miss Lois R., 1954__Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956_____Addis Ababa
Millar, Dr. Andrew C. N., 1955_____
_____(Chimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955_____Dembi Dollo

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.__Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913_____
_____319 Ashland Ave., Cuyahoga Falls, Ohio
Cabeen, Miss Leota, 1909_____
_____1214 5th Ave., St. Joseph, Mo.
Coventry, Mrs. Mary K., 1908; 1918_____
_____Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915_____
_____5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894_____
_____121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912_West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906_____
_____542 N. Beaver St., Wooster, Ohio
Hutchison, Dr. and Mrs. H. S., 1921_____
_____R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915_____
_____239 Mercer St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921___303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918___"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915_____
_____New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909_____
_____R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922_____
_____225 N. Mercer St., New Wilmington, Pa.
McMillan, Miss Carol E., 1906_____
_____1203 E. Washington St., Washington, Iowa
Moore, Dr. and Mrs. W. T., 1910_____
_____311 E. Jefferson Ave., Wheaton, Ill.
Paden, Miss Marion A., 1902__% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908_____
_____1203 E. Washington St., Washington, Iowa
Robertson, Miss M. Stella, 1922_____
_____Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922_____
_____4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911___"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911_____
_____5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919_____
_____10537 Wurdack, Overland 14, Mo.
Whiteside, Miss Ida, 1913; 1935_____
_____25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924; 1944_____
_____505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919_"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908_____
_____856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918_____% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884_____
_____Bellevue Hotel, Washington 1, D.C.
Chambers, Dr. and Mrs. H. C., 1903_____
_____Box 791, Daytona Beach, Fla.
Clements, Dr. and Mrs. E. V., 1912_____
_____2205 Audley Ave., New Castle, Pa.
Colvin, Dr. and Mrs. J. H., 1914_____Sussex, Wis.
Fleming, Miss Betsy, 1913_____
_____6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895_____
_____2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896_____Eldora, Iowa
Jameson, Miss Flora J., 1903_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904_425 N. Galloway St., Xenia, O.
Logan, Miss Mary E., 1891_____
_____325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904_____
_____814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913_____
_____208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920_____
_____111 N. 200th St., Seattle 33, Wash.
Picken, Dr. and Mrs. S. C., 1909_____
_____420 E. Green St., Winterset, Iowa
Stewart, Dr. and Mrs. Harris J., 1911_____
_____New Wilmington, Pa.
Wengert, Miss Georga, 1919_____Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919_____
_____308 W. Garfield St., Clarinda, Iowa
Coie, Miss Una, 1918__2909 Ontario Rd., Ames, Iowa
Grove, Miss Elsie E., 1912_____
_____21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924_____
_____5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911; 1919_____
_____1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911__North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920_____Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Alter, Mrs. D. Emmet_____Sterling, Kan.
Anderson, Mrs. W. T._760 Wright Ave., Camden, N. J.
Brown, Mrs. M. M._____808 Chestnut St., Tarkio, Mo.
Campbell, Mrs. J. G._____
_____% J. O. McMeeken, R.D., Valencia, Pa.
Downs, Mrs. Wallace J._____New Wilmington, Pa.
Gordon, Mrs. A. W._____
_____317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C._____
_____219 Mabrick Ave., Pittsburgh 28, Pa.
Maxwell, Mrs. Robert_____New Wilmington, Pa.
Stewart, Mrs. J. H._____Tarkio, Mo.
Whitfield, Mrs. F. A.__1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W._____"Linwood," Beaver, Pa.
Buchanan, Mrs. Howard_____
_____1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton_____
_____25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W._____
_____1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S._____Ezel, Ky.
McGill, Mrs. R. G.___119 W. 2nd St., Duluth 4, Minn.
Roy, Mrs. Mark S._____New Concord, Ohio
Russell, Mrs. C. P._____
_____218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A._____New Concord, Ohio
Walker, Mrs. R. W._____
_____299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J._____415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A._____Conway Springs, Kan.
Oyler, Mrs. D. S._____207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A._____
_____38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W._____
_____Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C._____Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION
Indianapolis, Ind.—June 11-14, 1957

President ..... Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President ... Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President ..... Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave., Drayton Plains, Mich.
Secretary ..... Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.
Treasurer ..... Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE, INDIANA PRESBYTERIAL

Chairman: Mrs. Cleon Scott, 2525 N. Park Ave., Indianapolis, Ind.
Co-Chairman: Mrs. Sylvia Swan, 1840 S. Keystone Ave., Indianapolis, Ind.
Secretary: Mrs. Lester Ferguson, R.R. 5, Lebanon, Ind.
Treasurer: Miss Flora Eagle, 826 W. Drive Woodruff Pl., Indianapolis, Ind.
Registration and Assignment: Mrs. Charles Thornberry, 2157 N. Park Ave., Indianapolis, Ind.
Food and Serving: Mrs. Ed Pitcher, 811 N. Sherman Dr., Indianapolis, Ind.
Publicity: Mrs. A. J. McConnell, Milroy, Ind.
Transfer: Mrs. Gordon Clark, 345 Buckingham Dr., Indianapolis, Ind.
Ushers and Pages: Springhill and Rushville Societies, Chairman, Mrs. Herbert Glass, 320 E. Sixth St., Rushville, Ind.
Special Services: Mrs. LeVere Padgett, R.R. 5, Lebanon, Ind.
Music: Mrs. Frank Woods, 1831 Highland Pl., Indianapolis, Ind.
Pageant: Mrs. H. L. Yingling, 522 S. Gibson, Princeton, Ind.
Hospitality: Mrs. Harry Carpentier, 319 E. State St., Princeton, Ind.
Literature: Mrs. John M. Osborne, 2627 Highland Pl., Indianapolis, Ind.
Badge: Bloomington Society, Mrs. Lester Marlin, R.R. 1, Bloomington, Ind.
Corsages: Trinity Society, Mrs. Ted Lach, 9302 Washington Blvd., Indianapolis, Ind.
Cookies: Caledonia Society, Mrs. Mary Higgins, R.R. 2, Madison, Ind.
Members at Large:
Springhill Society, Mrs. S. A. Nesbit, R.R. #8, Greensburg, Ind.
Scotland Society, Nellie Jane Blackmore, 308 S. John St., Bloomfield, Ind.
Somerville Society, Mrs. Noah McCullough, Somerville, Ind.
Westminster Society, Mrs. James Guthrie, 707 W. Nelson, Marion, Ind.

TRIBUTES

(*Continued from page* 507)

Mrs. Mabel Kinter

The Dayton, Pa., United Presbyterian Missionary Society wishes to pay tribute to our faithful member, Mrs. Mabel Kinter, who was called to her heavenly home in August 1956.

Her strong faith in God, her kind and quiet disposition, and faithful attendance at Sabbath morning worship are memories to cherish.

Just a couple of weeks before her death she was with us at our monthly missionary meeting, which was held in the church she loved.

In her early years she taught music.

Her reward is our loss, and her memory a cherished one.

We extend our sympathy to her loved ones.

Committee
Mrs. Gertrude Marshall
Mrs. Margaret Barrett

Mrs. Marie Mason

The Women's Missionary Society of the United Presbyterian Church of East McKeesport, Pa., wishes to pay loving tribute to the memory of Mrs. Marie Mason who answered the call of her Lord to enter her heavenly home Jan. 4, 1957.

She was a Life Member of the Missionary Society and was gracious, efficient, and loyal to the Society and the Church.

We extend our deepest sympathy to her husband and daughters and commend them to the care of our Lord whom she loved and served.

Committee
Mrs. H. A. Young
Mrs. H. D. Baughman

Mrs. Minnie Brown

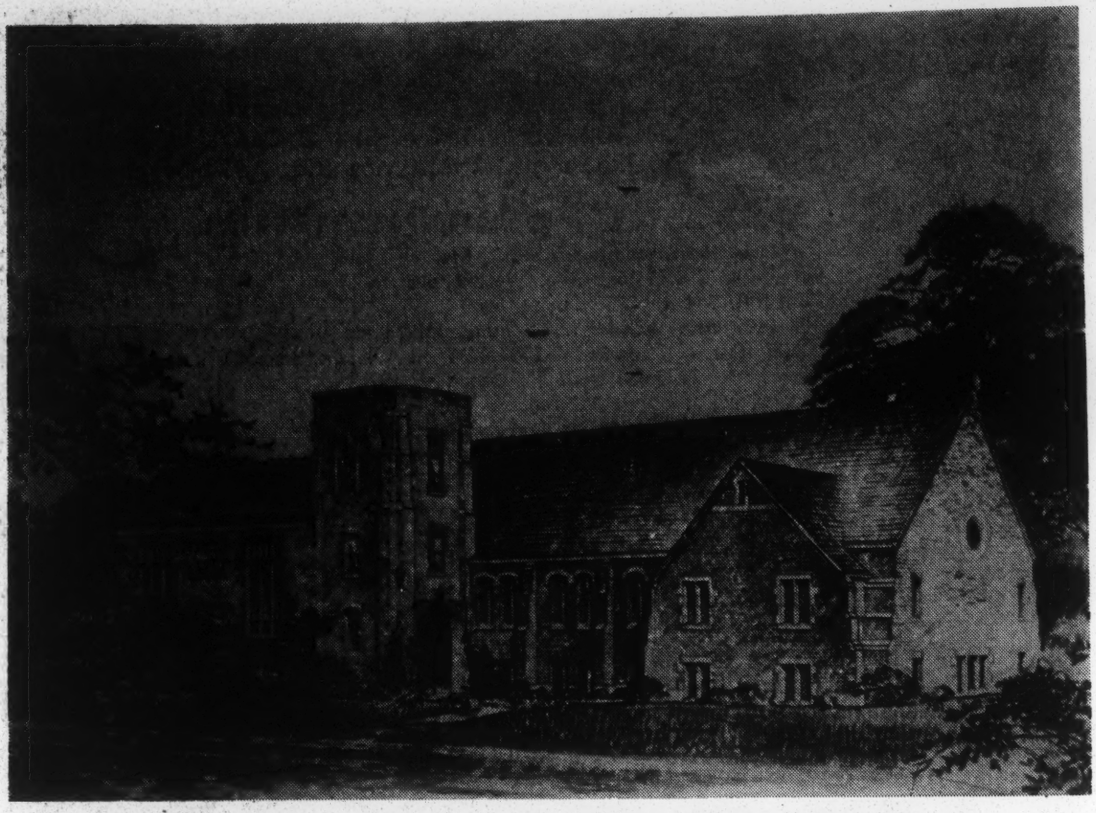
Mrs. Minnie Brown, a much loved member of the Women's Missionary Society of the United Presbyterian Church of Pinckneyville, Ill., and a faithful and efficient Sabbath School teacher for many years, quietly passed away from this life to eternal life Jan. 3, 1957.

The responsibility of training the children in the Primary Department in the work of the Lord was hers, and each life she touched was and always will be enriched. It truly can be said of her, "Well done."

Our hearts go out in sympathy to her loved ones.

"At home on the beautiful hills of God,
By the valley of rest so fair,
Someday, sometime, when our task is done,
With joy we shall meet her there."

Committee



University Heights Evangelical United Brethren Church, Indianapolis, Ind.

THE WGMS CONVENTION—INDIANAPOLIS, INDIANA

The WGMS Convention to be held in Indianapolis, Ind., June 11-14, 1957, will use the facilities of Indiana Central College, located in University Heights on Hanna Avenue, between Shelby Street and Sherman Drive in the southeastern part of the city.

Registration will be in the Administration Building and the rooms will be in the three dormitories.

The Convention services will be held in the University Heights Evangelical United Brethren Church, which is on the campus.

All delegates please apply for reservations before April 15 to the Chairman of the Registration and Assignment Committee, Mrs. Charles Thornberry, 2157 N. Park Ave., Indianapolis, Ind. All others desiring accommodations apply before May 15. Please enclose registration fee, $2.00.

Rooms will accommodate two, three, or four persons, depending on the number attending. Some have bunk beds.

Room and board—$18.00, including all meals, Tuesday dinner through Friday evening dinner. Insurance 50¢. Total—$18.50.

Meals for day visitors—breakfast, 85¢, lunch, 85¢, dinner $1.25. Day visitors are not required to register, but may do so by making a gift of $1.00 for Convention expenses. Advance notice of day visitors desiring meals will be appreciated.

TIME—CENTRAL DAYLIGHT.

Mrs. A. J. McConnell, Chairman of Publicity Committee